

STATE LIBRARY OF PENNSYLVANIA

main,sts

205Ev13

Lutheran quarterly.

v.49 1919 Lutheran quarterly

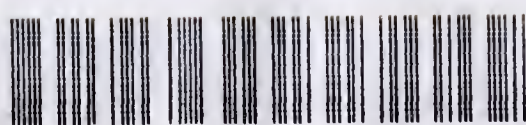


0 0001 00658551 5

REFERENCE



COLLECTIONS



04-79-881-5

THE
LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

VOL. XLIX.

Entered at the Gettysburg Post-office as second-class matter.
GETTYSBURG, PA.

COMPILER PRINT
1919



Digitized by the Internet Archive
in 2019 with funding from

This project is made possible by a grant from the Institute of Museum and Library Services as administered by the Pennsylvania Department of Education through the Office of Commonwealth Libraries

CONTENTS OF VOLUME XLIX

- Alleman, Prof. H. C., Articles by, 27, 479.
 Authority of Conscience, The, 112.
- Bad Theory, Colapse of a, 161.
- Bauslin, Prof. D. H., Article by, 161.
- Christ's Return to Judgment, 330.
- Clutz, Prof J. A., Article by, 1, 313.
- Coming of the Lord; Will it be Premillennial? 269.
- Conscience, The Authority of, 112.
- Contradiction, The Great, 509.
- Council, The National Lutheran, 455.
- Current Theological Thought, 126, 287, 418, 555.
- Doctrine of Sanctification as Taught by the Sacred Scriptures and Lutheran Theology, 405.
- Evidences of Existence of God, 230.
- Eyster, Dr. Wm. E., Article by, 405.
- Fischer, Dr. Wm. E., Article by, 330.
- Fox, Prof. L. A., Article by, 112.
- General Synod, A Hundred Years of the, 27.
- General Synod, The Genesis of, 44.
- God, Evidences of the Existence of, 230.
- God, The Reconciliation of, 82.
- God in His Revealed perfections the Object of Worship, 393.
- Gospel for an Age of Labor, The, 37.
- Hall, Rev. Arthur J., Articles by, 61, 354.
- Hantz, Prof. J. M., Article by, 393.
- Heindel, Dr. John E., Article by, 73.
- Heller, Dr. A., Article by, 247.
- History of the First Ten Years of the Synod of New York, 247.
- Inner Mission, Its Name, Its Field, Its Work, 73.
- Judgment, Christ's Return to, 330.
- Keyser, Prof. L. S., Article by, 94.
- Kline, Dr. Marion J., Article by, 44.
- Knubel, Dr. F. H., Article by, 37.
- Labor, The Gospel for an Age of, 37.
- Larsen, Dr. Lauritz, Article by, 455.
- "Life," 354.
- Literature, Review of Recent, 136, 298, 430, 568.
- Lord, The Coming of: Will it be Premillennial? 269.
- Lutheran Church in America, The United, 1, 313.
- Lutheran and Reformed, The Union Movements Between, 198, 364, 527.
- Lutheran Council, The National, 455.
- Missions, Inner—Its Name,—Its Field—Its Work, 73.

- National Lutheran Council, The, 455.
- Neve, Prof. J. L., Articles by, 198, 364, 527.
- New York, History of the First Ten Years of the Synod of, 247.
- Peace, Fundamental Factors in World, 61.
- Premillennial, Coming of the Lord; Will it be, 269.
- Prohibition and the Amendment, 489.
- Reconciliation of God, The, 82.
- Reformed, The Union Movements Between Lutheran and, 198, 364, 527.
- Remensnyder, Dr. J. B., Article by, 23.
- Review of Recent Literature, 136, 298, 430, 568.
- Sanctification, The Doctrine of, as Taught by the Sacred Scriptures and Lutheran Theology, 405.
- Singmaster, Prof. J. A., Articles by, 82, 230, 494. Current Theological Thought, 126, 287, 418, 555.
- Stork, T. B., Article by, 509.
- Student, The Present Task of the Theological, 479.
- Synod, A Hundred Years of the General, 27.
- Synod of New York, History of the First Ten Years of the, 247.
- Synod, The Genesis of the General, 44.
- Taylor, Dr. S. Earl, Article by, 464.
- Theological Student, The Present Task of the, 479.
- Theological Thought, Current, 126, 287, 418, 555.
- Theory, The Collapse of a Bad, 161.
- Tope, Dr. Homer W., Article by, 489.
- Trinity, The, 494.
- Truth, Handling the Word of—Its Importance for the Lutheran Church, 94.
- United Lutheran Church in America, The, 1, 313.
- Union Movements Between Lutherans and Reformed, 198, 364, 527.
- Welcome, An Address of, 23.
- Word of Truth Aright, Handling the—Its Importance for the Lutheran Church, 94.
- World Movement, The, 464.
- World Peace, Fundamental Factors in, 61.
- Worship, God in His Revealed Perfections the Object of, 393.

BOOKS REVIEWED

JANUARY.

The Christian Doctrine of Reconciliation—Syria and the Holy Land—The Ancient World - A Compendium of Ancient History—Prophecy and Fulfillment, or The Word Proved True—Christian Internationalism—The War and the Bible—God's Responsibility for the War—The History of Religion—The Religion of Israel—Thoburn - Called of God—A Salute to the Valiant—Comfort and Strength from the Shepherd Psalm—The Old Home—Wesley as Sociologist, Theologian, Churchman—Luther Primer—My Church—The United States in the World War—The Mystery Religions and the New Testament—Philosophy and the War—The Golden Milestone—The Luggage of Life—The Silver Shadow—The Abingdon War-Food Book—The Religious Teachings of the Old Testament—A System of General Ethics—Biblical History of School and Home—Luther's Small Catechism—The Life of Dr. Martin Luther—The Wartburg Hymnal—Catechetics—The Cast-away—Elsie in the Upland—The Epistle of St. Paul to the Romans—The Baptismal Covenant—Year-Books.

APRIL.

The Relation of John Locke to English Deism—Handbook of French and Belgian Protestantism—American Tithers—The Dynamite of God—The Second Coming of Christ—Tests for Students—The Course of Christian History—In the Rift of the Rock—The Evangelism of Jesus—The Clean Sword—Olavus Petri—The Holy Land of Asia Minor—Creation Ex-Nihilo.

JULY.

The Hatchet of the U. S. S. "George Washington"—Religion, Its Prophets and False Prophets—Without the Walls—The Adventure of Life—Studies in Mark's Life—Prophecy and Authority—Reading the Bible—Why We Fail as Christians—The Bible for Home and School, Romans—The Lutheran Movement of the Sixteenth Century—The Breath in the Winds—The Fight for the Argonne—Heart Messages from the Psalms—Mountains in the Mist—Faces in the Fire—Mushrooms on the Moor—The Oregon Mis-

sions—A Tour of Missions, Observations and Conclusions—The Synoptic Gospels and the Book of Acts—The Empire of the Amorites.

OCTOBER.

The Prophets in the Light of To-day—How to Teach Religion: Principles and Methods—On the Manuscripts of God—The Uttermost Star, and Other Gleams of Fancy—The Individualistic Gospel and Other Essays—George Washington, the Christian—The Kingdom that Must be Built—The Consuming Fire—The People's Book of Worship; A Study of the Book of Common Prayer—Jesus and the Young Man of To-day—What Happened to Europe—The New Opportunity of the Church—Building the Congregation—The Modern Meaning of Church Membership—Forgotten Faces—In the Redeemer's Footsteps—How to Know the Bible—Uncle Sam's Boys with Pershing's Troops at the Front—God's Faith in Man and Other Sermons—New Gospel Selections Made Ready for Pulpit Work—Biblical Christology.

THE LUTHERAN QUARTERLY.

JANUARY 1919.

ARTICLE I.

THE UNITED LUTHERAN CHURCH IN AMERICA.

BY PROFESSOR J. A. CLUTZ, D.D.

No previous event in the whole history of the Lutheran Church in this country ever attracted so wide attention or aroused so deep an interest among Christians generally as did the organization in New York City, November 14-18, 1918, of The United Lutheran Church in America. The secular press gave generous space to the reports of the several meetings, and practically all the leading religious weeklies commented on the event editorially, some of them repeatedly and quite extensively, and all of them most sympathetically. This new movement towards union among the Lutherans was generally spoken of as a significant and very hopeful sign of the times, and their example was commended to some of the other great denominations whose forces are divided, and their efficiency reduced by divisions in organization and work for which there seems to be no sufficient ground.

The United Lutheran Church in America was formed by the coming together into one general body of forty-five synods formerly connected with The General Synod of the Evangelical Lutheran Church in the United States of America, The General Council of the Evangelical Lutheran Church in North America, and The United Synod of the Evangelical Lutheran Church in the South. The new body, according to the statistics furnished by the

Lutheran Church Year Book for 1919, comprises 2788 ministers, 3734 congregations and 775,382 confirmed members. This is slightly less than one-third of the Lutheran ministers, congregations and members in North America, and they are distributed over all the States in the Union, and throughout the British Dominion to the north of us.

It is not surprising, therefore, that the formation of this new organization by the union of three general bodies which had maintained a separate existence for more than half a century was regarded as a notable event. The organization of the General Synod in 1820 was undoubtedly the most important event in the early history of the Lutheran Church on this western continent. It is equally certain that the organization of The United Lutheran Church in America, in 1918, is one of the most important and significant events in the more recent history of our Church.

Some persons outside of the Lutheran Church and not familiar with its history, have been impressed with the rapidity with which the merging of the General Synod, the General Council and the United Synod proceeded after the first formal proposition for such a merger, and the brevity of the time which intervened before the union was actually consummated. Dr. Carroll, the well-known statistician who for many years has prepared the Church tables for the decennial United States Census, and who has always insisted that there are at least seventeen different kinds of Lutherans in the United States, is quoted as saying that this merger is "the swiftest and most remarkable union in the history of the Church." Others have spoken of it in a similar vein.

This judgment is not surprising when it is remembered how slowly some other movements towards union within the other great denominations have dragged through the years, apparently without result, to say nothing of the various abortive efforts that have been made during the past quarter of a century to bring about a union between different denominations. But, as a mat-

ter of fact, this merging of the three Lutheran general bodies was not so sudden, or so swift, as it may seem to a cursory observer. The definite proposition for such an organic union no doubt did take the bodies themselves by surprise, and the period of formal preparation for it was remarkably short when the many and great interests involved are considered. But, just as the organization of the General Synod in 1820 was preceded by a long period of preparation for it, so the way for the organization of The United Lutheran Church had been preparing for nearly fifty years.

It must be remembered also that the merger was in some respects a reunion rather than a mere union. Nearly all the stronger district synods that joined in the merger, and all the older ones except the Tennessee and the Holston Synods, had been associated together before as sister synods of the General Synod. The first break in this historic body had come during the Civil War, and was a direct result of the war. It did not involve any differences whatever in either doctrine or practice. The last meeting of the General Synod before the Civil War was in Pittsburgh, Pa., in 1859. By the time the next meeting was due in 1861, the clash of arms had come and the forces were gathering North and South for the mighty conflict that rocked the continent for the next four years, and filled the land with sorrow and suffering. Under these circumstances it was not deemed advisable to attempt to hold a meeting. But in 1862 a meeting was held at Lancaster, Pa., convening May 1. Of course there were no delegates present from any of the Southern Synods. Owing to the state of feeling then existing it is doubtful whether they would have been disposed to come even if they could have done so, or would have been welcome if they had come. But aside from this, it would have been impossible for them to have passed through the opposing battle lines, either their own, or that of the North.

Party feeling ran high. The fires of patriotism burned brightly. Ringing resolutions were passed by the Gen-

eral Synod, not only condemning the rebellion on political and moral grounds, and pledging loyal support to the government at Washington in the prosecution of the war for its suppression and the preservation of the Union, but also expressing "decided disapprobation of the course of those synods and ministers, heretofore connected with this body [the General Synod], in the open sympathy and active co-operation they have given to the cause of treason and insurrection." This itself would have been hard enough for the Lutherans in the South to bear patiently, and might have led to disruption. But still another resolution expressed the sympathy of the General Synod with "our people in the Southern States, who, maintaining true Christian loyalty, have in consequence been compelled to suffer persecution and wrong," and hailing "with pleasure the near approach of their deliverance and restoration to our Christian and ecclesiastical fellowship."

Whether it was so intended at the time or not, this last clause was interpreted by the Southern Lutherans who sympathized with their political leaders, as an intimation, if not an express declaration, that their continuance in the General Synod was not desired, and would not be welcomed. Hence they met at Concord, North Carolina, May 20, 1863, and organized "The General Synod of the Evangelical Lutheran Church in the Confederate States of America." Delegates from five synods formerly connected with the General Synod participated in this action. They were the synods of Virginia, Southwest Virginia, North Carolina, South Carolina and Georgia. All these synods were represented at the merger in New York last November. After the war the name of this body was changed to The General Synod of the Evangelical Lutheran Church in North America. Later still, in June 1886, it formally closed up its affairs and dissolved. Its constituent synods then joined with the Tennessee Synod and the Holston Synod in organizing The United Synod of the Evangelical Lutheran Church in the South. This was the body that participated in the merger.

The second secession from the General Synod also came

during the Civil War, but not at all because of it. It was partly the result of doctrinal differences which had long persisted in the General Synod and had become more and more acute. Perhaps it would be more nearly correct to say that these were differences in the attitude taken towards certain doctrines of the Lutheran Church, and especially in the interpretation of certain Articles of the Augsburg Confession. There were also differences of practice among the pastors and churches that became the occasion of much controversy and of no little bitterness of feeling. It was the day of "new measures," "protracted meetings," excited "revivals," the "mourner's bench," etc. Not a few pastors and churches prided themselves on being as much like the other denominations as possible. Others denounced these "unlutheran practices" in the severest terms, though it must be said that some of those who did this, and who later became leaders in the more confessional and conservative development, had been among the most ardent defenders and enthusiastic followers of the "new measures" in their earlier ministry. It must also be confessed, even though it be with sorrow and with shame, that personal antagonisms and ambitions in and between leaders of strong character and determined will and their respective followers, had much to do with these differences and with the unfortunate divisions that resulted.

The differences referred to above assumed an acute form at the meeting of the General Synod in York, Pa., in 1864, in connection with the question of admitting the Franckean Synod. This synod, organized in 1837, had adopted a "Declaration" of faith in which there was no mention of any of the Lutheran Confessions. When it applied for admission to the General Synod it was found that although it had adopted the Constitution of the General Synod, as required, it had made no change in its doctrinal basis, and had not formally adopted the Augsburg Confession though the delegates declared that it had understood that in adopting the Constitution of the General Synod it was also adopting its doctrinal basis. After

some hesitation and debate, it was received on this declaration, with the understanding that at its next meeting it would "declare in an official manner its adoption of the doctrinal articles of the Augsburg Confession as a substantially correct exhibition of the fundamental doctrines of the Word of God."

The confessional element in the General Synod protested against this action, and when this protest was unheeded the delegates of the Pennsylvania Ministerium withdrew from the session in accordance with a condition which that body had reserved to itself when it reunited with the General Synod in 1853, after having been out of organic connection with it for thirty years. That they did not intend this action to sever the relation of their body with the General Synod, and that their action was not so interpreted by the Ministerium itself, is evidenced by the fact that delegates were elected, as usual, to the next meeting of the General Synod which convened in Fort Wayne, Indiana, May 16, 1866, and appeared there to take part in its business. But the President, Dr. Samuel Sprecher, ruled that having withdrawn from the previous meeting they were not competent to take part in the organization and must wait until after the election of officers when their status would be determined by the body itself. This decision was appealed from, but after a long and acrimonious debate it was sustained.

The delegates from the Ministerium then withdrew again, and at its meeting a short time afterward it formally severed its relations with the General Synod and took steps to issue a call for a meeting of "all Evangelical Lutheran Synods, ministers and congregations in the United States and Canadas which confess the Unaltered Augsburg Confession," with a view to the organization of a new general ecclesiastical body "on a truly Lutheran basis." This led to the withdrawal from the General Synod of six additional synods besides the Ministerium of Pennsylvania. One of these was the Pittsburg Synod, but a strong minority of this synod refused to recognize the withdrawal and continued their connection with the

General Synod under the old name. This accounts for the fact that there have been two Pittsburg Synods occupying the same territory, and both dating their organization from the same year. The other five synods were the New York Ministerium, the English Synod of Ohio, the Synod of Illinois, the Minnesota Synod and the Texas Synod. All of these subsequently united in the organization of the General Council, in 1867.

It will thus be seen that ten of the Synods that came into the merger from the General Council and the United Synod had formerly been connected with the General Synod. Moreover, these ten synods comprised nearly one-half of the ministers and congregations and more than half of the confirmed membership of the General Council and the United Synod at the time of the merger. This is why the merger has been spoken of as a "reunion rather than a union." To some of us it seemed that, owing to this fact, the most fitting method of procedure would have been for the two younger bodies to have dissolved, just as the General Synod in North America did in 1886 when the United Synod in the South was organized, and all their constituent synods to have come into the General Synod. This would have furnished a fitting name and background for the larger body, and the larger future, to which all were looking forward, and would also have preserved the historic continuity of the oldest general body of Lutherans in this country.

Returning now to a discussion of those things that made the merger possible, and that actually brought it to pass, three phases of the movement towards union must be recognized.

First, there was the gradual rapprochement of the three general bodies, and especially of the General Synod and the General Council, along confessional lines, and in practical work. Owing to the natural conservatism of the South, our Lutheran pastors and churches there had never yielded to the dominating influences of the other denominations to the same extent as was done in some parts of the General Synod, especially in Southern Penn-

sylvania and Maryland, and in parts of the Middle West. "New Measures" never became as prevalent there as in some of these other districts.

It is true that the doctrinal basis adopted by the Southern General Synod at its organization in 1863 was by no means satisfactory to a strict Lutheranism, but there was a steady development from that time on. In 1867 the body placed itself on record in sharp condemnation of all teaching "opposed to the doctrines of the Augsburg Confession as constructed and defended by our Church in her symbolical writings." In 1872 it planted itself unequivocally upon "the Ecumenical Creeds and the Augsburg Confession in its true, native and original sense." In 1886, when the United Synod was organized, it adopted a doctrinal basis that included:

"1. The Holy Scriptures, the inspired writings of the Old and New Testaments, the only standards of doctrine and church discipline.

"2. As a true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice, the three ancient symbols, the Apostolic, the Nicene and the Athanasian Creeds, and the Unaltered Augsburg Confession of Faith; also the other Symbolical Books of the Evangelical Lutheran Church, [the usual list follows, but is omitted here] as true and Scriptural developments of the doctrines taught in the Augsburg Confession, and in the perfect harmony of one and the same pure Scriptural faith." Some of the phraseology used both in 1872 and in 1886 sounds like an echo of the "Fundamental Principles" of the General Council of 1866 and 1867.

While the United Synod had thus come to a doctrinal position that satisfied the strictest confessionalists, it steadily refused to commit itself definitely and positively on those questions of practical policy, such as pulpit and altar fellowship and secret societies, which have been a source of so much controversy in some of the other Lutheran bodies in this country. In reference to these subjects, Dr. Voigt says,

in his paper on the United Synod in the revised edition of "Distinctive Doctrines and Usages," published in 1914: "There are differences of view on these questions existing in the United Synod. But the disposition has always been not to fight the differences out, but to wait for time to bring about unanimity in regard to them. In the formation of the United Synod peculiar circumstances thrust these questions upon the notice of the body; but it declined to legislate in regard to them because it was unwilling to go through the throes of controversy which a discussion of them involved." The Tennessee Synod had rules forbidding pulpit and altar fellowship with non-Lutherans and also forbidding membership in secret societies, but it did not insist on the adoption of these rules by its sister synods, neither did they interfere with its enforcement of them within its own bounds. This is practically the position taken by the General Synod on these questions at Richmond, Indiana, in 1909, and also the position expressed in Article VIII, Section 6, of the Constitution of The United Lutheran Church in America. As the doctrinal basis of the United Lutheran Church is also quite similar to that of the United Synod, this body had a comparatively simple proposition to face when it determined to join the merger.

It was somewhat different, however, with the General Synod and the General Council. The period in which the General Synod was organized, 1818-1820, was one of great confessional and even doctrinal laxity among Lutherans in this country. In the new Constitution adopted by the old Ministerium of Pennsylvania in 1792 all reference to the Confessions of the Lutheran Church was dropped, neither was any such reference introduced again for more than fifty years afterwards. The revised Constitution of the New York Ministerium, adopted a little later, was similar. The president of this latter body, Dr. Quitman, was a pronounced rationalist and published a catechism in 1814, "with the consent and approbation of the synod," in which the deity of Jesus Christ was obscured if not positively denied. In 1794 the Lutheran

ministers in North Carolina ordained a man to the ministry and "pledged him to the rules, ordinances and customs of the Protestant Episcopal Church." In 1818, the same year in which the first formal steps were taken looking to the organization of the General Synod, the Ministerium of Pennsylvania was ready to unite with the German Reformed Churches in establishing a theological seminary, and was carrying on negotiations to this end. Even as late as 1839, according to Dr. Neve, the Ohio Synod was still "willing to unite with the Reformed Synod." Many other evidences of this lax confessionism and unlutheran "unionism" might be adduced if there were space.

In view of all these facts it is not at all surprising that when the General Synod was organized in 1820 no mention of any of the Lutheran Confessions was made in its Constitution, or that this remained the case for many years afterwards. It is remarkable, however, that when the Theological Seminary of the General Synod was established at Gettysburg, Pa., in 1825, its professors were required to subscribe to the Augsburg Confession and Luther's Smaller Catechism. This would indicate that even at that early day the General Synod was more Lutheran than its Constitution, and really more Lutheran than the synods composing it. Indeed, it would seem that the omission for so many years of any reference in its Constitution to even the Augsburg Confession was due largely to the fear that such reference would be offensive to some of the strong synods in Pennsylvania and New York. It is certain that when the Ministerium of Pennsylvania resumed its connection with the General Synod in 1853 no fault was found with such omission.

Meanwhile two counter currents had been rising and gathering force within the General Synod. One of these was in the direction of increasing laxity in, and even active opposition to, distinctively Lutheran doctrine and praxis. It manifested itself in the neglect of catechization, the omission of all liturgical forms in worship, the introduction into many churches of the so-called "new

measures," the bitter denunciation of "symbolism," which was the term used to stigmatize confessionalism, and a disposition to break down, or ignore all distinctions between the Lutheran Church and the other Protestant denominations, especially the Reformed, the Presbyterian and the Methodist. This tendency culminated in the publication of the "Definite Synodical Platform" in 1855. This professed to be a restatement of the true Lutheran faith as held and taught by the American Lutheran Church, and its author, or authors, claimed for it that it did not omit any "fundamental doctrine of Scripture" that was taught in the Augsburg Confession, while it repudiated certain errors which, it was alleged, were contained in the Augsburg Confession. These errors were said specifically to be "the approval of the ceremonies of the mass, private confession and absolution, denial of a divine obligation of the Sabbath, baptismal regeneration, and the real presence of the body and blood of the Saviour in the eucharist." Its purpose was to discredit the Augsburg Confession and to stem the tide of a more pronounced Lutheranism which was making itself felt, but it met with but little favor and was officially approved by only one of the weaker synods in the General Synod. All the stronger synods repudiated it, some of them with great indignation.

The other current, which was in the direction of a more pronounced Lutheranism, continued to gain in volume and strength. This was manifested in various ways besides the rejection of the "Definite Synodical Platform." It was especially shown in a series of official actions taken by the General Synod during a period of nearly half a century beginning with 1864. At the meeting of the General Synod in that year a resolution was adopted which formally denied the charges of false teaching in the Augsburg Confession made in the "Definite Synodical Platform," and declared positively "that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony and with the Holy Scriptures as regards the errors specified." For

years this resolution was published by authority of the General Synod in its Book of Worship immediately following the Augsburg Confession. At the same meeting of the General Synod an amendment to the Constitution was approved and submitted to the district Synods, and was ratified by more than enough of them to make it effective. This amendment provided that thereafter only regularly organized Lutheran Synods "receiving and holding with the Evangelical Lutheran Church of our Fathers the Word of God as contained in the canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that word," were eligible for membership in the General Synod.

This was a great advance on anything that had been known in the General Synod before, or in most of its constituent synods. Still, as time passed it was found unsatisfactory and vulnerable in several particulars. In the first place, the phrase "contained in the canonical Scriptures" applied to the Word of God was of uncertain meaning because this language had been adopted by a destructive criticism to discredit large portions of the Bible. According to the critics the Bible did not constitute the Word of God, but only "contained" that word, and how much or how little of it was thus contained depended largely on the whims or prejudices of the critics themselves. Then, the fact that the Augsburg Confession was mentioned without the qualification "unaltered" left it open to the suspicion that the later and altered edition of 1540 might be intended instead of the first edition of 1530. The word "fundamental" was also objected to because it was claimed that this might mean that some of the doctrines taught in the Confession were not fundamental. It was still further objected that no mention was made of the Ecumenical Creeds of the Church, or of the other confessional writings of the Lutheran Church besides the Augsburg Confession.

In answer to these criticisms a series of long and elaborate "resolutions" and "statements" were adopted by the General Synod from time to time, and a number of these were published in the Book of Worship by authority of the General Synod. The last, and most elaborate of these "statements" was adopted at Richmond, Indiana, in 1909, and covers nearly five pages of the Minutes in fine print. It was after hearing this lengthy statement and the discussion on it, that the writer of this paper conceived the idea of getting rid of all these "explanatory statements" by so restating the Doctrinal Basis as to do away with the necessity for explanation. He therefore prepared and offered the following resolution: "Resolved, that the Common Service Committee be and hereby is instructed to codify the several resolutions and statements explanatory of the Doctrinal Basis of the General Synod, adopted at York, Pa., in 1864; at Hagerstown, Md., in 1895; at Des Moines, Iowa, in 1901, and at the present session of the General Synod, and incorporate the substance of the same into one clear and definite statement of our Doctrinal Basis, and to report the same at the next meeting of the General Synod with a view to placing it in the Constitution of the General Synod by amendment in the manner provided by the Constitution itself, there being no intention in this action in any way to change our present Doctrinal Basis."

Before offering this resolution the writer submitted it to a number of the men who were recognized as leaders among the delegates, and all of them advised against it, not because they did not approve of either the content or the purpose of the resolution, but because they did not think that the time had yet come for such action. But when the resolution was presented it was adopted almost or quite unanimously, and without debate except for a few words of explanation by the mover. Nothing could have been more significant than this of the change which had taken place in the General Synod. No doubt the vote was partly the result of the general weariness with the long drawn out explanatory statements, but it also ex-

pressed the changed attitude of the body as a whole on the entire question of confessional subscription.

At the next meeting of the General Synod, in Washington, D. C., in 1911, the Common Service Committee made its report and recommended the Doctrinal statement now found in Article II and Article III of the Constitution of the General Synod. The recommendation of the Committee was heartily approved and the proposed amendment was referred to the district synods for adoption or rejection. At the succeeding meeting in Atchison, Kansas, in 1913, the Secretary reported that the proposed amendment had been approved by every district synod. In most of them the approval was by a unanimous vote. This action finally placed the General Synod on an unequivocal Lutheran basis, and did more, perhaps, than anything else in its history to make the merger of November 14-18, 1918, possible. Only three short steps in advance were now necessary for the General Synod when it came to the adoption of the Constitution proposed for The United Lutheran Church in America. One was to include the recognition of the "Secondary Symbols" in the Doctrinal Basis, whereas before this it was placed in a separate Article, following, but not a part, of the Doctrinal Basis. Another was to recognize the harmony of teaching between the "Secondary Symbols" and the Augsburg Confession. The third was to require synods applying for membership in the new body to adopt this entire Doctrinal Basis, including the recognition of the Secondary Symbols whereas the Constitution of the General Synod required only the acceptance of the Unaltered Augsburg Confession.

The confessional history of the General Council has been very different from that of the General Synod. This new body was placed at the very beginning on the strictest, the most rigid and particularistic confessional basis ever known in the Lutheran Church. This was set forth in the "Principles of faith and Church Polity" prepared by Dr. C. P. Krauth and submitted to the preliminary convention assembled at Reading, Pa., December 12-14,

1866, in response to the invitation of the Ministerium of Pennsylvania. These "Principles" were stated in the form of theses, and numbered twenty in all. Nine of them treated "Of Faith," and eleven "Of Ecclesiastical Powers and Church Government." After a full and careful discussion they were unanimously approved as the basis for the proposed new general body. When the General Council was organized at Fort Wayne in November of the next year, 1867, the adoption of these "Fundamental Principles" by a synod was made an indispensable condition of its admission into the new body. They thus became the actual doctrinal basis of the General Council, though this term may never have been officially applied to them. They are usually referred to as the "Fundamental Principles."

They are too long to be quoted here in full, but we wish to refer to at least two of them in illustration of what has been said as to their extreme confessional character. No. III declares that one of the chief uses of confessions of faith, both general and specific, is "that Christians who are in the unity of faith may know each other as such, and may have a visible bond of fellowship." Then follows No. IV: "That confessions may be such a testimony of unity and bond of union, they must be accepted in every statement of doctrine in their own true, native, original and only sense. Those who set them forth and subscribe them must not only agree to use the same words, but must use and understand those words in one and the same sense." No. VI declares that "the unaltered Augsburg Confession is by preëminence," the confession of the faith of the Evangelical Lutheran Church, and No. VIII contains a full, and complete, and most unqualified acceptance of "the doctrines of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule." Then follows No. VIII which reads as follows: "In thus formally accepting and acknowledging the Unaltered Augsburg Confession we declare our conviction that the other confessions of the Evangelical

Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Preëminent among such accordant, pure, and Scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the Church, are these: the Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther, and the Formula of Concord; all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same Scriptural faith."

No doubt this high confessional ground was taken in the hope of attracting to the new organization all the strict confessional synods, such as the Joint Synod of Ohio, the German Iowa Synod, the Wisconsin Synod, the Michigan Synod, and even Missouri itself. All of these synods had sent delegates to the preliminary convention at Reading, and all of them but the Missouri Synod sent delegates again to the first convention of the General Council which met at Fort Wayne, Indiana, November 20, 1867, though the Joint Synod of Ohio had not adopted the Constitution proposed.

But it was soon discovered that it was easier for men of diverse opinions and practices to agree to the principle, that "confessions must be accepted in every statement of doctrine in their own true, native, original and only sense," and that those who so accept and subscribe them, "must not only agree to use the same words, but must use and understand those words in one and the same sense," than it was to apply this principle to the interpretation of the confessions so as to determine just exactly what was "their own true, native, original and only sense." Especially was it found difficult to agree as to all the practical implications attached to the confessional teachings. There were, and long had been, wide differences of opinion among Lutherans, even of the strictest type, concerning some of the doctrinal teachings of the confessions, which were declared to be "in the per-

fect harmony of one and the same Scriptural faith." There were also, and long had been still wider differences of practice in matters that some good Lutherans regarded as belonging to the adiaphora, in which the principle of Christian liberty ruled, and that still others, who claimed because of this to be better Lutherans, regarded as essential to the maintenance of doctrinal purity and a true Lutheran cultus.

At the very first session of the General Council, the Joint Synod of Ohio, supported by the German Iowa Synod, and by individual delegates from some of the other synods, raised the famous "four points" relating to Chiliasm, secret societies, and pulpit and altar fellowship, and demanded clear and definite action on each of them, and the enforcement of discipline on all offenders. One deliverance after another was made by the General Council from time to time, in the vain hope of getting rid of the "points" without taking action that certainly would have disrupted the Council itself, and sorely plagued, if not destroyed, some of its constituent synods. Among these were the Pittsburgh "Declaration" of 1868, the Akron "Rules" of 1872, the Galesburg "Rule" of 1875, and again the Pittsburgh "Deliverance" of 1889. But all was without avail. The ghost would not down, and it continued to plague the General Council to the very end. One after another of the synods that belonged to "the straitest sect" of Lutherans withdrew, mainly because of this controversy, the Joint Synod of Ohio after the first meeting, then in turn the Wisconsin Synod, the Minnesota Synod, the Illinois Synod, and finally the Michigan Synod. Only the German Iowa Synod continued to avail itself of the "privilege of debate" which had been granted at the first session to such synods as might adopt the "Fundamental Principles of Faith and Church Polity," but could not at once see their way clear to come into full organic union with the General Council. At the very last regular meeting of the General Council at Philadelphia, in 1917, a representative from this synod appeared on the floor and argued strenuously against the merger.

It is easy to believe, therefore, that the General Council may have been quite ready to join with the General Synod and the United Synod in the organization of a new general body on a less rigid confessional basis, and in which some of these questions of practical policy should be relegated to the constituent synods where they rightfully belong. And this change of attitude in the General Council was just as essential to the coming of the merger as any that took place within the General Synod between 1864 and 1918. If the General Council had insisted on the adoption by the new body of the "Principles of Faith" which it made its doctrinal basis in 1867, in all their fullness and particularity of statement, the merger would have been just as impossible of realization as it would have been if the General Synod had still held, and insisted on, its former lax declaration that the Augsburg Confession is a "substantially correct exhibition of the fundamental doctrines of the Word of God." Both were extremes, the one of laxity and the other of rigidity in confessional statement. It is doubtful whether the merger would have been possible even if the General Synod had insisted on retaining the much fuller and clearer confessional statement adopted in 1913, which some of the leaders of the General Council had declared entirely satisfactory. A common, and intermediate ground had to be found on which both bodies could stand comfortably and conscientiously. Happily this was done in the "Doctrinal Basis" found in Article II of the Constitution of The United Lutheran Church, and in Article VIII on "Powers." Both bodies had to make some concessions, and they did themselves honor, and they honored the name of Christ and showed a true Christian spirit when they were ready to make these concessions, seeing that it did not involve the compromise on either side of any vital truth or principle, or the surrender of anything that is essential to a genuine historical and Scriptural Lutheranism.

A second line of preparation for the merger is found in various movements of a co-operative character carried

on jointly by representatives of the three general bodies concerned, partly official and partly unofficial.

The first of these, and the most important, we believe, both by reason of its being first, and also because of its far-reaching results, was the joint preparation of a Common Order of Service for the use of English-speaking congregations in the General Synod, the General Council and the United Synod. The great value of such a "Common Service" as a bond of union between the widely scattered Lutherans in America was recognized already by the Patriarch Muhlenberg, and he expressed an earnest wish that it might be provided considerably more than a century before it became a reality. The venerable Dr. Bachman, of Charleston, S. C., was another of the fathers who was broad-minded and far-seeing enough to wish also for such a "Common Service." He expressed this desire in a letter addressed to the Southern General Synod in 1870, when he was too aged and feeble to attend its session. But the first actual and official move towards the preparation of such a Service was made in 1876, when at a meeting of the Southern General Synod at Staunton, Va., a resolution was introduced by Dr. J. B. Remensnyder, then a pastor in Savannah, Ga., and was passed. This resolution instructed a committee already in existence and engaged in a revision of their Book of Worship, "to confer with" the old General Synod and the General Council "in regard to the feasibility of adopting but one book containing the same hymns, the same order of services and liturgical forms to be used in the public worship of God in all English-speaking Evangelical Lutheran Churches in the United States." The General Council acted favorably on this invitation in 1879, and the General Synod in 1883. The necessary committees were at once appointed in the three bodies and organized into a joint committee which worked so expeditiously that at the meeting of the General Synod at Harrisburg, Pa., in 1885, an outline of a common order of worship was reported, and at the next meeting at Omaha, Neb., in 1887, the full "Common Service" was presented and approved.

The committees, however, were continued and under the name of "The Joint-Committee on the Common Service," they have been charged with, and have successfully completed various other tasks, such as a common English translation of Luther's Smaller Catechism, the preparation of common "Orders" for Infant and Adult Baptism, Confirmation, Marriage, Burial, Ordination, etc. The latest, and in some respects the most notable achievement of this "Joint-Committee" has been the preparation of the new Hymn and Service Book brought out during the quadri-centennial year, 1917, under the name, "The Common Service Book of the Lutheran Church." Thus, after more than forty years of patient waiting and faithful labor, there has finally been accomplished all that was contemplated in Dr. Remensnyder's resolution of 1876 in the Southern General Synod.

There can be no question that these several accomplishments by this "Joint-Committee" contributed very largely to bringing the three bodies represented into friendly and harmonious relations and thus preparing the way for their ultimate union. But even more important, we believe, than all their work, were the frequent meetings of this company of representative men from the three bodies, resulting in their better acquaintance with each other, a mutual respect of one another's ability and sincere devotion to the Church they all loved, and a general spirit of fraternity and good will. It is easy to quarrel with men whom we do not know, and to impute all kinds of evil designs and base motives to men whom we seldom or never see. It is not easy to do so with men whom we frequently meet face to face in friendly consultation, and whom we are forced to recognize as Christian brethren quite as loyal to the Church, and as earnest and devout as ourselves.

There were also various committees of conference and of co-operation in other lines of practical work. For a time the Southern General Synod supported a missionary in connection with the Guntur Mission of the General Synod in India. Later the General Council and the

United Synod co-operated in the mission work in Japan. Very friendly relations were maintained also for years between the Foreign Mission Boards of the General Council and the General Synod, resulting in exchange of missionaries and various mutual services in connection with the missions in Guntur and in Rajahmundry. This led again to frequent conferences and to a more fraternal attitude towards each other on the part of prominent workers in the several bodies. Meanwhile, there were possibly a score or more of other agencies at work to bring representatives of the different bodies together and make them better acquainted. We cannot stop to discuss all of these, or even to mention all of them. But among them were the organization and work of the Luther League, the Woman's Missionary Society, the Lutheran Brotherhood, the Laymen's Missionary Movement, conferences of Lutheran educators, and of Lutheran editors, pan-Lutheran Missionary conferences, Lutheran Diets, and Social Unions, and meetings of ministers, etc., etc.

The result of all this was that when a merger of the three general bodies was finally proposed, it came without any great shock of surprise and really seemed to be the most natural thing in the world. It was very much as when a long and ardent courtship finally ends in a proposal of marriage. The only wonder was that it had not come long before. And when the merger became a reality, the most influential men in all three of the general bodies came together, not as strangers who needed to learn to know each other and how to work together, but rather as old friends, who were already well acquainted, and who had long been accustomed to labor in harmony at common tasks and for the promotion of common interests. This was the thing above all others that made the first convention of The United Lutheran Church in New York City such a great success. Every one present was impressed with the fact that the lines that had so long separated the men from the different bodies seemed to be completely obliterated at once, so that it would have been

almost impossible for a stranger to have discovered from anything that was said or done in the convention to which of the three bodies the delegates had formerly belonged. Indeed, the delegates themselves seemed completely to forget, or to ignore their former affiliations. They all seemed to be animated by one great purpose, to do everything possible to make the new United Lutheran Church in America greater, and stronger, and more efficient, under the blessing of God, than either of the three bodies that were uniting to form it had ever been while working singly. If this same spirit shall continue to rule in all future conventions of the United Lutheran Church as it did in the first one, the success of the new movement will be assured.

A third phase of the preparation for the merger, as the union of the three bodies has been called, remains to be discussed. This includes the action that finally precipitated the movement, and the work of the committees that were charged with the responsible task of arranging all the preliminary steps. We have in mind more especially the Joint-Committee that framed the Constitution under which the United Lutheran Church was organized, and the Joint-Committee on Ways and Means that formulated all the plans for the perfecting of the new organization and the holding of the first convention, and also for the merging of the Boards and other agencies of the three bodies. The presentation of this phase of the subject must be reserved for another paper to be published in a later number of the QUARTERLY.

Gettysburg, Pa.

ARTICLE II.

AN ADDRESS OF WELCOME.¹

BY J. B. REMENSNYDER, D.D.

In a half century's ministry, the task assigned to me tonight by my brethren of this city, is the most pleasant which has fallen to my lot.

I welcome you all first as Christians. We are living in stirring times, when marvelous events are taking place in the political world. But let us ever remember that the great events transpiring in the spiritual world, in the empire of Jesus Christ, in the Kingdom of God, are far more momentous. So I welcome you as citizens, fellow soldiers in the realm of faith, in the international world-kingdom of our Lord Jesus Christ, in which influences abide when political epochs and upheavals are forgotten.

I welcome you further as Lutheran Christians. You hold common views with us amid the unhappy divisions which have rent the Church. These views, this agreement in the faith, are most important. We of the Lutheran Church in Greater New York feel our oneness with you who have come from near and far because your faith is Scriptural. You acknowledge the divine authority and infallibility of the Word of God, the Deity of Jesus Christ, the only-begotten of the Father. You believe with us that the Sacraments are not mere signs but actual means of grace. A distinguished English dissenter, Dr. Forsythe, in his recent notable book on "The Church and the Sacraments," declares that most of the dissenting Churches have robbed the sacraments of their real content. We rejoice that the Lutheran Church in

¹ Delivered at a great public mass meeting held in the Astor Hotel Auditorium, New York, November 15, 1918, to celebrate the formation of The United Lutheran Church in America by the union of The General Synod, The General Council, and The United Synod in the South.

America regards the sacraments, not as memorials of an ancient Church, nor as mere symbols of the presence of our Lord, but as signs, seals and means which convey the grace of God to the believer.

I welcome you as a Confessional Church; because you receive and hold the ecumenical Creeds of Christendom and the Augsburg Confession as grand and abiding testimonies to the truth of God's Word—Creeds which have survived for centuries and which still express in classic language the faith of the Christian.

I welcome you also as a Theological Church which instead of decrying theology promotes and cherishes it, because it arranges and systematizes religious doctrine in a logical, orderly form. We deem theology indispensable for the preservation of sound doctrine in the schools and in the pulpit, and for the symmetrical presentation of truth. Theology underlies a true philosophy of religion, which appeals to the reason and produces conviction, and it must always remain as a defense of the faith against destructive critical assaults.

I welcome you as a historic Church built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. The Lutheran Church is the Church of the Reformation—the revived apostolic Church—reborn at Wittenberg Oct. 31st, 1517, when the monk nailed his immortal theses to the door of the Castle Church. It is the Church which Luther glorified at Worms, April 18, 1521, and which Gustavus Adolphus defended at Lützen Nov. 15, 1632.

I welcome you as a symbolic Church which holds that the precious truths committed to it should be expressed in suggestive symbolism. Hence, we hold that the Cross should appear in the form and architecture of our church buildings, in finial and spire as well as in the altar and in the adornment of the sanctuary. The Cross is to us in our faith what the "Stars and Stripes," the nation's flag, is in patriotism to our noble soldier boys who defend it as the symbol of liberty. Ever since Constantine replaced the standard of the Roman Eagle with the Cross

his motto "In This Sign Conquer," has become the watchword of the Church. We believe in making the House of God beautiful in form and adornment, and suggestive in its symbolism, its vestments, and in a service, common to all Lutherans.

I welcome you again for your Lutheran Methods, which are distinctly religious and rational, not secular and sensational. We are glad that our Church prefers the evangelical pastor with his sane Scriptural methods to the worldly-wise, money-loving, self-appointed "evangelist" with his inventions. We hold to the good old way, which gives God the glory of salvation, wrought not by human might or by the power of oratory, but by the Spirit of God Himself.

I welcome you because you represent a Church which has a distinct evangelical Mission with all charity for other Protestant communions, it can be truthfully said that they have outlived their original mission. In one case it was to champion an artificial "order" in the ministry; in another to advance the dogma of predestination; in another emotionalism; in another certain forms in the administration of baptism. In all of these there is nothing vital and permanent, and in their promotion there has always been the loss of the evangelical and ecumenical spirit. As over against particularism the Lutheran Church has always conceived it to be her mission to bear witness to the truth as it is in Jesus—the everlasting God. At no time in her history has her testimony to a pure Gospel been more needed than now.

And, above all, I welcome you on this eventful evening when we celebrate the merging of three great bodies of Lutherans in one greater United Lutheran Church, with a million members, five thousand congregations, thirty-five hundred ministers, having One Faith, One Common Service, together with numerous societies and institutions of unmeasured value. You have consummated, as Dr. Carroll, the religious statistician, has said, "the swiftest and most remarkable union in the history of the Church." We of New York congratulate you on

this achievement, so remarkable and so big with promise for a great future. We welcome you to our Churches in this the greatest city in the world, and wish you God's favor in your work.

New York City.

ARTICLE III.

A HUNDRED YEARS OF THE GENERAL SYNOD.*

BY PROFESSOR H. C. ALLEMAN, D.D.

A hundred years is a matter of no essential significance. It may mark but a moment in the long purposes of God; it may be but the measure of sleep in the indolence of man. But the hundred years between the Tercentenary and the Quadricentennial of the Protestant Reformation were the years of a wonderful century, notable for the swift strides of progress in every human interest; particularly notable for the development of the land in which we dwell and the Church whose service we are here to celebrate. In 1800, when the population of the country was but a million more than that of Greater New York to-day and New York itself was a city of but 80,000 souls, there were 70 Lutheran pastors and about 25,000 communicants scattered from Nova Scotia to Georgia. In 1820, the year the General Synod was organized, when the population of the country was but double that of Greater New York to-day and the northern boundary of this city was not yet extended beyond City Hall Park, there were about 35,000 Lutheran communicants in the land. With this constituency the General Synod began its career. It was indeed the day of small things. To-day the General Synod comprises 270,000 communicants, while there are two and a half millions of adherents to the Lutheran faith in North America. In spite of our reverses and divisions, as a body we have kept pace with the growth of the nation, while the growth of the Lutheran Church as a whole far exceeds it. We are rejoicing in our strength to-day and claim fellowship with a great host, but let it be remembered that in the day of our hum-

*An address delivered on the occasion of the Centennial Celebration of the General Synod in St. James Lutheran Church, New York, Nov. 12, 1918.

ble beginnings it was the General Synod which built the first home for the scattered children of the Augustana and gathered them into one family. A hundred years ago there was no center for Lutheran Church life in the United States: no educational institution, with the exception of struggling little Hartwick, remote from the center of our population; no church paper in the English language; no orphanage or hospital. Our Lutheran fathers of that day were as sheep without a shepherd. They were following strange voices, they were feeding in strange pastures. So little positive Lutheranism remained that the constitutions of the ministeriums of Pennsylvania and New York omitted any reference to the Confession of the Lutheran Church; the latter body by synodical resolution refused to establish new churches of its faith where Episcopal churches already existed; district synods were ordaining candidates to the obligations of other faiths, and men of other faiths were to be found in charge of our own congregations, while union with the Reformed Church was more cherished than the general organization of Lutheranism. In such a day as that the General Synod was the savior of the Lutheran Church in this country. "It was the only body on earth," said Dr. Charles Porterfield Krauth in his famous Apology for the General Synod of 1857, "pretending to embrace a nation in its territory and bearing the Lutheran name, in which the fundamental doctrines of Lutheranism were the basis of union. . . . Heaven pity the man . . . who imagines that Lutheranism would be stronger if the General Synod were weaker, or that truth would be reared upon the ruins of what she has been patiently laboring for nearly forty years to build. Let a schism take place in her members. . . . It would be to our Church what a separation of the States would be to the Union." Such were the words of her most brilliant son, spoken at a time when the General Synod enjoyed her greatest comparative strength, when more than 800 of the 1300 Lutheran ministers of the United States were in her fold, and more than 160,000 out of 240,000 communicants. It is a vain

speculation, but one cannot but picture in wistful fancy what the career of the General Synod might have been could she have continued an unbroken body.

But it was not to be. The rupture of the Federal Union in 1861 caused the separation of the synods of North and South Carolina, Georgia, Virginia and Southwestern Virginia, and, in time, the organization of the United Synod of the South; while the long-brewing symbolical controversy among the synods of the North led to the withdrawal of the synods of Pennsylvania, New York, and, in part, Pittsburgh for the organization of the General Council. Those were dark days for the General Synod. She found herself perplexed, but not unto despair; cast down, but not destroyed. Her chastening, however, proved to be of the greatest benefit. It spurred her to keener self-examination. It spurred her to redoubled practical endeavor. Up to this time her interests had been mainly practical in the spirit of American Lutheranism. The themes which occupied her thought and prayer—and there was much prayer in the conventions of those days—were: the establishment of a theological seminary, missionary extension, parochial reports, the support of indigent ministers and ministers' widows and orphans. She was a young body in a young nation, and she reflected her environment. If her cultural development was crude, so was that of the nation. Both were in their formative days. Bent upon the development of her resources, coping with her opportunities, seeking in sympathetic harmony with sister denominations to instil in the nation the elements of Christianity in a day when the religious barometer was notoriously low, she rejoiced in her task as a strong man to run a race. When the General Synod came into being rationalism was still in the ascendant in Europe and had permeated the intelligent classes in this country. Prejudice against her faith was strong and disdainful. The great mass of the people, and of her own people, were ignorant of her principles and of the very fundamentals of the Christian faith. The General Synod was a declaration on the part of the

Lutheran Church in this country that it was here and that it meant to make its faith a vital part of the nation. The training of an adequate ministry, therefore, was the first concern of the General Synod, and in 1826 she founded the Seminary at Gettysburg, from which nearly 1200 ministers have gone into the service of the Church. This accomplished, her next concern was the training of her membership, and at her third meeting the preparation of an English hymn-book, liturgy and catechism were provided for. In 1831 the *Lutheran Observer* was established, which for eighty-seven years has been the *vade mecum* of the Lutheran fireside. At the seventh meeting, in 1833, a society was formed for the aid of superannuated ministers. At the eighth meeting, in 1835, the General Education Society was organized, from which has grown our efficient system of ministerial education and our Board of Education. In 1836 the Central Home Missionary Society had its birth, and in 1837 the first Foreign Missionary Society was organized. At the fourteenth meeting, in 1848, the needs of the German Lutherans of the far West occupied the deliberations of the body, while the burden of the next convention was the pressing need of more candidates for the Gospel ministry. The Minutes of these early conventions reveal a constant interest in the American Bible and Tract Societies, the American Sunday School Union, the Evangelical Alliance and the cause of Temperance. The deliverances of this body on that great national interest form one of the worthiest chapters in our history and constitute a record second to that of no other ecclesiastical body. Meanwhile Pennsylvania College and Wittenberg College and Seminary had been established and the Missionary Institute at Selinsgrove was projected. These were the interests which occupied the young body in the first half-century of its career. "Will it be too much to say," says the Pastoral Letter of 1835—and its words have been true ever since—"that since 1820 this Synod has been a means under God of greatly reviving our American churches; spreading abroad the spirit of the Reforma-

tion; firing with new zeal ministers and laymen; elevating the standard of piety among us; diffusing a spirit of benevolence among our people; furnishing by means of her seminaries ministers for congregations ready to perish, and through the medium of her publications bread for the starving?"

The symbolical controversy brought the General Synod to the bar of the Lutheran Standards, and in her trial then, as ever since, she witnessed a good confession. At the convention in York, in 1864, she affirmed her conviction that "the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony and with the Holy Scriptures." By constitutional amendment she repeated her confession in 1866. Through a series of deliverances since that date she has given unequivocal testimony to her confessional fidelity, and these, upon the approval of her twenty-four constituent district synods, were gathered into one clear statement of doctrinal position and placed in her constitution in 1913:

ARTICLE II. DOCTRINAL BASIS.

"With the Evangelical Lutheran Church of the fathers, the General Synod receives and holds the canonical Scriptures of the Old and New Testaments as the Word of God, and the only infallible rule of faith and practice; and it receives and holds the unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that Word."

ARTICLE III. SECONDARY SYMBOLS.

"While the General Synod regards the Augsburg Confession as a sufficient and altogether adequate doctrinal basis for the co-operation of Lutheran Synods, it also recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Small Catechism of Luther, the Large Catechism of Luther and the Formula of Concord as expositions of Lutheran doctrine of great historic and

interpretative value, and especially commends the Small Catechism as a book of instruction."

In the words of President Singmaster, "The doctrinal basis, as it now exists, means to the members of the General Synod exactly what it meant before its verbal amendment. For a generation it has been interpreted to mean, unequivocal subscription to the Augsburg Confession."

In harmony with this testimony of the General Synod has been the development of her cultus. From her foundation it has been the purpose of the General Synod to furnish her churches with a liturgy adapted to their needs and the cultural advancement of her people. The quickening of her Lutheran consciousness caused by the withdrawal of the General Council led to a new appreciation of our Lutheran cultus. There never was an hour when the General Synod was an unlutheran body. The unanimous adoption of the first draft of the Common Service at Harrisburg in 1885 was at once spontaneous and sincere; and, had the purpose of the committee to add embellishments and expand the service been more clearly presented, or at least more clearly understood, we should, in all probability, have been spared the long and distressing liturgical controversy. Time will show that the opposition to the Common Service, on the part of most of those who shared in it, was not a revolt from Lutheran standards of worship, but a recoil from what was deemed an arbitrary interpretation of the generic service. The American consciousness of the General Synod was deep-seated and it yielded slowly to what many felt to be an unnecessarily narrow delimitation to North German types; but the Common Service revealed its intrinsic merits in use, and under the broad test of Lutheran loyalty it has become the Service of the majority of our churches.

This quickening of her Lutheran consciousness was marked also by numerous tracts and the solid volumes, dealing with various phases of our Lutheran inheritance, which were published in the General Synod in this period. The Lutheran library we have created includes sixty-

eight volumes of the *Evangelical Review* and the LUTHERAN QUARTERLY; two series of annual "Lectures on the Augsburg Confession" by the most available talent within the Church since 1866; forty volumes of the classic Fatherland Series; Schmid's "Doctrinal Theology," the standard handbook of Lutheran sources, translated by Hay and Jacobs; "The Groundwork of Lutheran Theology," by Sprecher; "Justification by Faith," by Harkey; Koestlin's "Historical Development of Luther's Theology," and Seeberg's "History of Doctrines," translated by Charles E. Hay; "Christian Theology," by Valentine; "An Exposition of the Gospels for the Church Year, on the Basis of Nebe," and "Lutherans in America," by E. J. Wolf; "Christian Worship," by Richard and Painter, and "Philip Melanchthon," and "The Confessional History of the Lutheran Church," by Richard; "The Atonement and the Modern Mind," and "The Lutheran Manual," by J. B. Remensnyder; "The Augsburg Confession," "An Introduction to Lutheran Symbolics," and "A Brief History of the Lutheran Church in America," by Neve; the Lutheran Handbook Series—and many others.

But while the General Synod has been at pains to cultivate an appreciation of her Lutheran inheritance and allay suspicions of her orthodoxy and loyalty, she has found her chief joy in her practical efforts to extend the kingdom of her Lord at home and abroad.

She rejoices in the growth of her membership from 90,000 communicants in 1869¹ to 300,000 (including the communicants of her missions), and in the benevolence of her people from \$80,000 in 1869 to \$1,000,000 (the India Mission alone showing an income of \$45,000) in this closing year of her history.

She rejoices in her work of Foreign Missions, which has grown from a budget of less than \$6,000 in 1869 to \$372,019.00 the current biennium, with a grand total of \$3,000,000 and 163 missionaries sent to the mission fields

¹ The date of the organization of her present administration of benevolence.

of India, Africa and South America,² and permanent assets of over \$900,000.00.

She rejoices in her work of Home Missions, which has grown from a budget of \$10,000.00 and 50 churches aided in 1869 to approximately \$250,000.00 and 275 churches aided the current biennium, with a grand total of \$2,500,000.00 and 895 mission churches established.

She rejoices in her work of Church Extension which has grown from a budget of \$1800.00 and four churches aided in 1869 to a budget of approximately \$250,000.00 and 276 churches aided the current biennium, with a grand total of \$3,184,000.00 and with assets in the holding of the joint Board of Home Missions and Church Extension of \$1,000,447.54.

She rejoices in the work of her noble women, who through their missionary organization have contributed \$1,500,000.00, supporting 39 foreign missionaries and 157 home missionaries in the forty years of the W. H. & F. Society's history.

She rejoices in the work of her Pastor's Fund, through which more than \$460,000.00 has been administered in the relief of over 2,000 indigent ministers and ministers' widows, and a Permanent Fund of \$80,000.00 secured.

She rejoices in the work of her Publication Society, whose sales have grown from \$5,500.00 in 1858-59 to \$256,000.00 in 1917-18, with assets totaling \$361,000.00, with a total single issue of periodicals of 500,000, and a catalogue list of 362 titles.

She rejoices in the work of her Deaconess Board, which has sent forth 97 trained deaconesses and 68 trained workers and has secured a debt-free property valued at \$160,000.00.

She rejoices in the work of her Board of Education, which has collected from the Church \$800,000.00 (\$603,095.00 on the apportionment), and under whose fostering care five theological schools and six colleges in five States

² Sixty-five to Africa, 94 to India, and 2 to South America. The present staff is 62 in number. There are 57,000 baptized Christians and 20, 127 communicants in these fields.

of the Union are maintained, representing a monetary investment of over \$7,000,000 and an alumni of 6,178, 2,984 of whom have entered the ministry.

She rejoices in her sixteen Inner Mission Institutions and Societies and their care of the dependent and the aged.

These are her treasures. Upon these interests she has lavished her affections, and in their support she has enjoyed the undivided loyalty of her people. These activities have brought her into frequent and sympathetic contact with other denominations, but her fellowship with them has never been compromising. The General Synod recognizes that "there have been great Christian leaders in other branches of the Christian Church, noble and learned theologians who have nobly defended our common faith against the assaults of infidelity, consecrated missionaries who have carried the light of the Gospel to perishing souls." On her lips "the communion of saints" has embraced the saints of all ages and the true believers in Jesus of whatever ecclesiastical polity. In the Federation of Churches and like alliances she has taken her seat, greeting her fellow Christians as workers in a common cause, but ever lifting up her voice for the Gospel of the Divine Sacrifice, the Christian indoctrination of the young and the profound meaning of the Sacraments of our Lord.

At the same time the General Synod has been more concerned for Lutheran unity, has earnestly cultivated an appreciation of our common Lutheran heritage and has longed for the day when the original purpose of her organization should have its fulfilment. In the fulness of time this day has dawned. The Quadricentennial of the Reformation has brought us a new call.

There are certain eras in human history wherein changes in Church and State have been swift and radical. Such an era was the 4th century when the Church abandoned her caves and catacombs and ascended the throne of the Caesars. Such another was the 8th century when Church and State were joined in a colossal confederacy for the preservation of the Christian faith in Middle Age.

Such another was the 12th century when awakening Christendom like another Hercules showed its strength in wresting the Holy Sepulchre from the hands of the Infidels; such another was the 16th century when beneath the hammer of the German monk of Wittenberg the moldy towers of the Roman hierarchy began to crumble. And such another is the century in which we live, wherein national autocracy has received its death-blow at the hands of confederated free peoples. The strength of union is the message of the hour. In this the children of this world are wiser than the children of light. But the children of light will not fail their Lord. Regiment by regiment, brigade by brigade, division by division His hosts are uniting in one great army. Surely the name of Luther is small enough to distinguish us and large enough to rally us all.

At the outset of the Third Crusade Philip of France is reputed to have said to Richard of England, "Let the only rivalry between the lillies of France and the lion of England be which of us shall carry the banner of the Cross farthest into the ranks of the Infidels"; and to-night, as we fold the standard of the General Synod and prepare our hearts for the unfurling of the new banner of a United Lutheran Church in America, we say to our brethren of the General Council and of the United Synod of the South, "Let the only rivalry between us be which of us shall carry the faith of Luther farthest into the lives of perishing men."

Gettysburg, Pa.

ARTICLE IV.

THE GOSPEL FOR AN AGE OF LABOR.

REV. F. H. KNUBEL, D.D.

Thoughtful men are viewing the world changes with mingled hope and fear. So many and so great are the changes that we are conscious of inability even to note and to know them. The necessity of judging them adequately and of assuming a true attitude towards them leaves conscience often in confusion. Yet the demand that we reshape our thought and life in relation to them is imperative. We must think and live in our own age.

This responsibility for readjustment of one's self is above all a necessity for the Christian Church to-day. She must think and live in the present age. It is true that her thoughts are eternal. Her message can never be a mere discussion of the news of the day. Her pulpit is no bulletin board for the announcement of passing events. Her task however is to proclaim a living Gospel. Let us understand at some length what this means. It does not mean merely that her message should be made timely by the use of current facts in the way of illustration. There is something more necessary than that. The Gospel is a fundamental and is the only true philosophy. It determines and illuminates a man's entire thought and action. It has a powerful revelation and declaration to make concerning the movements which mark every age. The living Christ is here amid the conditions of every century. He speaks His condemnation of His enemies to-day as clearly as He uttered them against the Pharisees 1900 years ago. He warns His followers as definitely now as then. It is true that in every time He calls men to their salvation, their peace, through His unchanging cross. That cross is made all the clearer however because its opponents in present-day tendencies are distinctly marked. It is His Church which thus

speaks for Him. This is what was meant above in saying that her task is to proclaim a living Gospel. Her greatest teachers and preachers have been those who understood their own time well in the light of the eternal Gospel. No man's writings and sermons have combined these two factors more fully and effectually than those of Martin Luther. He spoke definitely of all that marked his age. He unfailingly spoke thereof however for the glory of the Savior. He is a model in this respect for all Lutherans, for all Protestants. Too many Protestants to-day go to one or the other extreme. Some are mere time-servers, with nothing of the things that last in what they say. Others (and these are the orthodox men generally) preach of the enemies of the cross hundreds of years ago, and fearfully avoid or wearisomely neglect clear-cut references to such antagonisms to-day. Both are of course wrong. The Church must understand her changeless truth in its meaning for present-day changes.

Among the changes taking place in the world to-day let us note just one to which the Church must adjust herself. She has too long neglected it. Some Christians, some denominations have given attention to it, but largely in a false, a temporal way. We refer to the labor situation. Where Christian interest in it has been manifested, that interest has generally pursued ways which are not Christian. It has talked and written about the laboring and capitalistic classes. It has bemoaned the supposed indifference and antagonism of the laboring men to the Church. It has aimed to use the Church as an organized agency for the promotion of labor legislation. All the while this interest has failed to study and to proclaim what the Gospel says and would have us do in the labor situation. These Christians refuse to recognize that the organized Church must not use the State's method of repressing injustice. The Church cannot use legal or other external force to correct evil. She knows a better way. Neither can the Gospel speak to men with any recognition of classes or other earthly distinctions.

The day has now come when the above mentioned neg-

lect of labor upon the part of some Christians, and the false methods of others must cease. Otherwise the Church will fail in her responsibility, will fail to preach a living Gospel. For there are important respects in which this age may be designated as an age of labor. The cause of labor has assumed a commanding and controlling interest. Its purposes cannot be neglected, for they reach into the fundamental structure of all national existence. Labor is thinking world thoughts, and compellingly insists that they be universally adopted.

Let us note some of the evidences for these statements as to the new importance of the labor question. They are so numerous that all have readily recognized some of them. They could not all be even mentioned. It is worth while nevertheless to use space for the combined statement and emphasis of some important ones. The present controlling government of great Russia is perhaps first. We refer of course to the Bolsheviks, the Soviets. It is gradually impressing itself upon us that that government is stronger than we had thought. Let us recognize then that it is purely an industrial republic, the first government of the working class in the world, owned by the workers and for the workers. The strength of the British Labor Party is not less important. Its program for reconstruction has become famous. It calls for "a deliberately planned co-operation in production and distribution for the benefit of all who participate by hand or by brain on that equal freedom, that general consciousness of consent and that widest possible participation in power, both economic and political, which is characteristic of democracy." Four pillars support its program: (a) The Universal Enforcement of the National Minimum. "We are members one of another," declares the Labor Party, "no man liveth to himself alone." A minimum wage must be established, and a method for its establishment is proposed. (b) The Democratic Control of Industry. There must come a progressive elimination from the control of industry of the private capitalist, individual or joint-stock; and the setting free of all who

work, whether by hand or by brain, for the service of the community, and of the community alone. (c) The Revolution in National Finance. This must not be regulated according to the wishes of the possessing classes and the profits of the financiers. Direct taxation of incomes above need and of private fortunes must be used to carry national burdens. (d) The Surplus Wealth for the Common Good. It must not go to the enlargement of individual fortunes. It must go to that which the community needs for the perpetual improvement and increase of its various enterprises. In addition to this national program, there is an international plan, which disavows and disclaims any desire or intention to dispossess or to impoverish any other State or Nation. "We seek no increase of territory. We disclaim all idea of 'economic war.' " How great a religious effect has been produced by this program is revealed for instance by the appeal sent out by twenty Quaker employers to other employers asking them to appreciate that the profits of industry cannot be absorbed by either labor or capital, but that the community has the largest claim to this surplus. The power of labor movements in Germany has long been known, and will be far stronger now. No doubt they will be supreme. In our own country we have seen recognition of labor interests during the war; are hearing the program of the Pan-American Federation of Labor with its declarations concerning the place of labor in the coming peace treaty, including the fact "that in law and practice the principle shall be recognized that the labor of human beings is not a commodity or article of commerce"; know the labor representatives in Paris for the International Labor Conference; see the Bureau of Education of our Department of the Interior sending out its prepared leaflets of lessons on the entire labor situation for classes in the elementary and high schools. Last of all we cannot omit the Pope's address to the members of the Sacred College where he includes his own intention to labor for the protection and direction of workers and the counseling of the wealthy classes for the good use of their

wealth and authority. The climax of all is the preparation of the Peace Conference in Paris to accomplish the internationalization of labor. There will no doubt be established some international commission for the betterment of labor, responsible to the League of Nations.

Here then is a condition to which the Church must adjust her message. In view of the commanding position which labor has now won in the world's life, the Christian Church needs to learn that it has a message to deliver to the labor of this world such as it has never delivered before. She must speak pointedly, plainly, frequently upon the subject. In a sense this message involves a reconstruction of the Christian Church. It means the democratization of the Christian Church as it has never been democratized up to the present. We have not merely to regard the rights of labor. We have not merely to be concerned as to the welfare of labor in this world. We have to give to labor the Christian understanding of what labor means. Let us note a few of the necessary items in the message.

For instance, the message of the Christian Church to the labor element of life must, first of all, emphasize the dignity of labor, the dignity of labor for every man. The aristocracy of wealth and of ease in the world must disappear. Man has three supreme privileges, joys, in life: the fellowship with God, love, and work. Men must not look forward to leisure as a privilege and joy to be desired. It is a curse. It is a high thing in life to be in the true sense a laborer, laboring with hand and mind and heart. We must have this preaching of the dignity of labor from the Christian Church.

The Christian Church needs to preach to labor, in the second place, a message that labor needs to hear most of all. The emphasis of all labor elements in all nations is too largely upon the earning power of labor. The Christian Church needs to emphasize to labor the bestowing power of labor. The armies of millions were inspired in the war with the thought of service, with the idea that they were doing a service to the glory of God and to the

good of mankind in general. The great labor army at home must learn the same Christian lesson. It is not the earning power of labor that needs to be emphasized, but the serving power of labor. This is distinctly a Christian message. It must spread to all classes of men. If labor learn it, we shall see the real democratization of labor.

The message of the Church to an age of labor, is furthermore a message in which the Church must lift up before the eye of the laboring man the conception that the highest form of labor is Christian labor in the direct service of Christ's Church. I understand that Dr. John R. Mott defines the Y. M. C. A. as the Church working laically. With due credit to the Y. M. C. A., it cannot be the only agency through which the Church works laically. The Church itself must work laically. The entire laity must, to the eye of the laboring man, be seen at hard, downright Church work. That involves a real democratization of the Church. Not only certain ordained servants, but the whole Church must be engaged in Christian service. Each congregation must be not "the pastor's field, but his force." Then the laboring man will realize that Christian service is the highest form of labor on earth.

And then, last of all, in this message that labor is to hear from the Church there must be emphasis by the Church upon the fact that all labor, even the commonest, may be Christianized. We speak of Christ the carpenter, and every carpenter is thereby entitled to know that in his daily life he may realize the life of Christ. We speak of Christ the physician, and every physician is thereby entitled to know that in his daily life he may visualize the life of Christ. We speak of Christ the shepherd, and every man who tends his flocks and herds is thereby entitled to know that in his daily toil he may reveal the Christ. We aim to inspire our soldiers to think of Christ the soldier, Christ the fighter, and thus to know that even in their hard, sad task they may manifest the Christ. Why then may not a laborer of any trade learn

to speak not only of Christ the carpenter, Christ the physician, and Christ the shepherd, but (strange though it sound) of Christ the butcher, and Christ the baker. All life shall then truly come under the conception of Christian service, and labor be given its highest ideal. That will be the full democratization of the Christian Church and the universality of the Christian Church.

In a summary, the supreme motive of life must be proclaimed: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." "That the life of Jesus might be made manifest in our body."

New York City.

ARTICLE V.

THE GENESIS OF THE GENERAL SYNOD.¹

BY REV. MARION J. KLINE, D.D.

The General Synod was the immediate outcome of the observance of the 300th anniversary of the Reformation in 1817. The United Lutheran Church is the immediate result of the observance of the 400th anniversary of the Reformation in 1917.

It is profoundly significant that at the interval of a century, as a direct consequence of honoring the Great Head of the Church, Jesus Christ, of commemorating the restoration and exaltation of the pure Word of God to its rightful place in the life of the believer and in the Church, there should follow the blessing of God upon our beloved Lutheran Zion in these two movements for the preservation of her doctrines, the conservation of her power, the enlargement of her influence and the assumption of her place of leadership in the land of political religious freedom—a government which was made possible by the triumphs of the principles of the Reformation, one of whose direct results was civil liberty.

It is of profound significance that on the day following the anniversary of the birth of Martin Luther there should come victory for the cause of world democracy and humanity by the signing of the armistice. This war has sounded the death knell of militarism and autocracy, and has firmly established civil liberty and political freedom from despotism, even in the fatherland of Luther. It was for civil liberty as well as for freedom from ecclesiastical tyranny, that Luther contended in the Reformation.

¹ An address delivered November 12, 1918, in St. James Lutheran Church, New York City, at the last Convention of the General Synod.

The early dawn of this glorious day, Nov. 11th, 1918—broke on Nov. 10, 1483.

I have been asked to consider with you, on this centennial of the General Synod—the subject of “The Genesis of the General Synod.”

There is neither the opportunity nor is it the purpose of this modest paper to attempt anything even approaching an exhaustive discussion of “The Genesis of the General Synod.” Our purpose is to make reference to a few of the outstanding facts in the early history of the General Synod and to recall to your minds some of the blessings which, under God, came as a result of the organization of the General Synod to our own beloved Lutheran Zion, to the entire Christian Church on the North American Continent and to the non-Christian world in the remote lands of the earth.

Dean Henry Eyster Jacobs writes: “The tercentenary of the Reformation in 1817 ushered in a period of great changes and wonderful activity. Nothing was clearer than that Lutheranism in America could not continue to develop its interests in the quiet and gradual way that had hitherto prevailed. New issues were upon it, which it could not evade and which even forced into activity the most conservative, except in the secluded recesses of the most remote country districts. The extension of territory westward, the founding of new States and territories, the construction of roads and canals, gave an impulse to immigration from the older settlements in the East. Immigration in America during the 19th century proceeded in parallel columns, following the lines of latitude, as a rule. The Pennsylvania Lutherans, as a rule, found a home, when they went westward, in central Ohio, Indiana and Illinois, as those States were founded. North Carolina poured its people into Tennessee and thence, with Virginians, who settled Kentucky and Southern Ohio, into Illinois on the south. Such immigration was imposing new responsibilities and making new demands.

A more positive faith was awakening in Germany

itself. The year 1817 was that of the theses of Claus Harms, and of the formation of the Prussian Union by King Frederick of Prussia. Unjust and oppressive as the latter was to the Lutheran Church, it was a well meant, but unfortunate attempt to bring together the friends of a positive faith within both confessions.

The movements preliminary to the Prussian Union of 1817 combined, with the feeling caused by the common interests of language and inter-marriage among the Reformed and Lutherans in Pennsylvania, to suggest the thought of a union between the two denominations.

Then came the 300th anniversary of the Reformation and there was an immediate change of thought and activities into the channels of a closer relation among the scattered Lutherans rather than with a sister denomination though of the same language and of a common racial stock.

The celebration of the Tercentenary undoubtedly had its effect "in quickening the pastors and their churches to a higher appreciation of what was involved in their Lutheran Confession."

Prof. Edward J. Wolf, D.D., of sainted memory, says: "The initiative for an organic union of the Lutheran Church came fittingly from the Synod of Pennsylvania, which was the mother of the other synods and which embraced more churches and pastors than all the others combined."

The first traces of it are found in the meeting of the Synod at Harrisburg during Trinity Week in 1818 where it was "Resolved, That the Synod regard it as desirable that the different Evangelical Lutheran Synods in the United States should in some way or other stand in closer connection with each other, and that the Reverend Ministerium be charged with the consideration of this matter, and if the Reverend Ministerium recognize the advisability of it, to develop a plan for a closer union and to see to it that some such desirable union be effected if possible."

From the language of this resolution it looks very

much as though a group of laymen were responsible for it, in view of its repeated reference to the "Reverend Ministerium." Thus we see that in the advocacy of the merger of the United Lutheran Church by a group of laymen at the Philadelphia meeting of the quadri-centennial committee—history repeated itself.

The officers of the synod were appointed a Committee on Correspondence to bring about, if possible, a union with other Evangelical Lutheran Synods. The minutes of this synodical convention closes with this statement: "A quite extraordinary unanimity and the most hearty concord and brotherly love prevailed throughout in all measures of the Synod and Ministerium."

President John A. Singmaster says: "The movement for the organization of the General Synod is the earliest and most conspicuous example of the effort to unite all Lutheran Synods in America in one General Body and the prime mover in its organization was the Ministerium of Pennsylvania."

This worthy and noble purpose of the Synod of Pennsylvania assumed definite form when a convention was held at Hagerstown, Md., Oct. 22, 1820. At this convention there were present deputies from the Synod of Pennsylvania; the Synod of New York; the Synod of North Carolina, and the Synod of Maryland and Virginia. The Virginia Conference of the Synod of Pennsylvania and the Churches in Maryland uniting to form the last named Synod. "It was much regretted by all present that from the Synod in the State of Ohio the expected deputies did not appear."

Dean Jacobs states that "in Ohio where the synod was organized in 1818, the plan was rejected largely in consequence of an anonymous document giving eight objections to it. Among these were such as the following:

1. The introduction of uniform hymn-books and liturgies is contrary to Art. VII of the Augsburg Confession.

2. The freedom and parity of the ministry is infringed upon since the delegates to the General Synod will usurp their rights.

3. An act of incorporation will follow and the resolutions will be enforced by the strong arm of the law.

4. The Ministerium of Ohio must remain a German-speaking body. In the General Synod the English will soon prevail, etc.

There were represented at this meeting for organization and framing of a constitution, four synods with eleven clerical and four lay delegates. Of this number eight were from the Synod of Pennsylvania and seven from other synods. It must be borne in mind however, that the North Carolina Synod had been materially weakened by the withdrawal of the pastors and congregations which formed the Synod of Tennessee. This latter synod was not represented at the meeting.

It will be of interest to us to hear again the first paragraph of the plan for the organization of the General Synod.

“As the Evangelical Lutheran Church in the providence of God, has extended itself over the greatest part of the United States of North America and as the members of said Church are anxious to walk in the spirit of love and concord, under one rule of faith, the pastors, and in most cases also the lay delegates of the Evangelical Lutheran Church, have heretofore assembled once each year in Synods for the purpose of maintaining the bonds of unity and love and settling peaceably any dissensions which might at any time arise. But, as in consequence of the great extent of the said Church the number of particular synods and ministeriums may be still further multiplied, and ultimately thereby, unnecessary and injurious divisions and departures from the general object heretofore had in view by the above mentioned Church, may arise, it appears to be the almost unanimous wish of the existing synods or ministeriums, that a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected by means of some central organization.”

This constituted a large program and most noble objects. We can not but applaud the faith, admire the

courage and be inspired by the great vision of these fathers of our Lutheran Zion, "That a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected by means of some central organization." These men were thinking in national and federal terms. If the General Synod was the first step toward the realization of this program, is not the United Lutheran Church a second forward stride. God grant we may soon see the next step taken in the accomplishing of this early purpose of the fathers.

The Hagerstown convention after careful consideration and earnest prayer agreed with absolute unanimity upon a constitution which was substantially and essentially identical with the tentative plan proposed by the Synod of Pennsylvania.

"It was further resolved that if accepted by three of the four synods participating in its preparation, it should be considered binding and the chairman of the convention was authorized to call the first meeting of the united body at Frederick, Md., on the third Monday in October, 1821."

A friendly letter was also addressed to the President of the Ohio Synod "encouraging him, if possible, to prevail on said synod to unite with their brethren in the adoption of the constitution."

Three of the synods, Pennsylvania, North Carolina, and Maryland and Virginia having ratified the constitution, the first regular convention of the General Synod met in Frederick, Md., Oct. 21-23, 1821.

As a son of the old historic church in Frederick, Md., I may be pardoned a personal reference. In my father's home there was an aged grandfather, in my early boyhood,—who attained the age of 97 before he entered into rest. He, with four or five brothers, were among the early settlers of Fredericktown as it was first called. It was he who took the motherless boy—Lord's day after Lord's day—to the old pew in the old church. In my childhood, I heard from his lips the names of some of

these noble men; and the names of the leaders in the Maryland Synod, were household words with us.

Ten men took part in the proceedings of the first regular meeting of the General Synod. Eight other regularly elected delegates were absent. The reason for their absence reads almost like a chronicle of the year of our Lord in 1918. This is the reason: "But on account of a prevailing epidemic and an error in the advertisements in the newspapers concerning the time of meeting there were absent eight deputies." Rev. George Lochman, D.D., was elected the first President of the General Synod. Rev. David F. Schaffer, D.D., Secretary, and Hon. C. A. Barnitz, Treasurer.

The second meeting of the General Synod was held again in the church in Frederick Oct. 19-21, 1823. At this meeting the Ministerium of Pennsylvania, which had taken the initiative in the organization of the General Synod, was not represented. Just before the meeting of the General Synod the Ministerium withdrew from it. The trouble arose among the congregations. The idea was conceived and spread among them that such an organization might become an instrument of ecclesiastical tyranny. Dolorous predictions were uttered, malicious misrepresentations circulated and violent hostility excited against it.

Dr. Jacobs says "the withdrawal of the Ministerium of Pennsylvania in 1823 was due to the fact that the leaders of that synod were unable to overcome the opposition of the congregations in the rural districts. A country school teacher by the name of Carl Gock, published a small volume in which he excited the prejudices of the country people against the projected General Synod of the Reformed Church. The scheme was declared to be a plan of the ministers to tread the rights of the people under foot. An entire chapter was devoted to a picture of the despotism exercised by Catholic priests in Europe and a warning that the formation of a General Synod was attended with such perils. Another chapter dwells on the great evils of theological seminaries and

urges that the money of the people would be better spent in the establishment of elementary schools."

As a result of propaganda of this character, the minds of the members of rural congregations were filled with prejudices which manifested itself in bitter opposition. This was true to such an extent that the leading pastors of the Ministerium of Pennsylvania felt constrained to yield to the adverse pressure, and withdraw from the General Synod. Thirty years later, in 1853, the Ministerium again entered the General Synod. Sixteen years after the organization of the General Synod, in the year 1837, the Synod of New York, finally entered. It is a question as to whether or not the Synod of Ohio was represented in the General Synod in 1823. The records show that delegates were appointed by the Ohio Synod for that meeting however. In 1825, the congregations in the Ministerium of Pennsylvania, west of the Susquehanna River, withdrew from the parent body, organized the Synod of West Pennsylvania and united with the General Synod. Dr. Hazelius suggests that one of the reasons for their withdrawal was "their desire of preserving their union with the General Synod." Certainly their leaders were among the staunchest and most zealous advocates of the General Synod. This was the situation when the third meeting was held in Frederick, Nov. 7, 1825.

Separations and new aggregations were thus taking place, but as yet the attitude of each division or organization of the Lutheran Church was peaceable and friendly to all others except in the territory of the Synod of North Carolina. The Synods of New York, Pennsylvania and Ohio standing aloof, the constituency of the General Synod, at the close of the first decade of its history was limited to the Synods of North Carolina, Maryland and Virginia and West Pennsylvania. "A body," writes Dr. E. J. Wolf, "feeble in numbers, but strong in energy, faith, and devotion to the Church..... The discouragements experienced, the opposition which threatened had the happy effect of stimulating its

friends to greater zeal and exertion. The loss of powerful allies resulted in rallying the forces that remained and closing the ranks."

We have now come to the close of the first decade which may be said to include, within its time limits, the Genesis of the General Synod.

I. THE IMPORTANCE OF THE ORGANIZATION OF THE GENERAL SYNOD.

There is a unanimous judgment on the part of all American Lutheran historians and other writers, with reference to the importance and value of the General Synod to the Lutheran Church on the North American Continent.

The hurried and wholly inadequate resumé to which you have so graciously listened, proves conclusively that the organization of the General Synod was of incalculable value and permanent benefit to the American Lutheran Church. And what is true of her first decade, is likewise true of the entire ten decades of her existence. Thoroughly American, conservatively progressive, efficient in organization loyal to State as well as devoted to Church, giving generously of her sons and her money to the cause of her country in peace and war, a leader in higher Christian education, aggressively missionary in spirit and action at home and abroad, profoundly interested in every phase of Inner Mission, the General Synod has been mightily used of God for 100 years of glorious history. A brief symposium is not out of place at this time, as to the value of the General Synod to the Church.

Dr. E. J. Wolf, with great discernment and profound appreciation of its significance, writes of the meeting for organization at Hagerstown as follows: "A more important meeting was never held within the bounds of the Lutheran Church this side of the Atlantic, and a nobler band of enlightened men could not have been found at the time within her pale or without it." "Their number was small. Their resources were slender. Formidable

obstacles confronted them. But the spirit of Christ, the spirit of missions was working powerfully within them, creating fervent zeal, strong desires and high expectations. There was withal a ready mind, a resolute will and a lofty world conquering faith..... " They seemed to have realized the responsibility with which they were charged in laying the foundations of a United Lutheran Church on this continent. Note the prophecy of the purpose of the organization of the General Synod in the very words Dr. Wolf uses. "They seem to have realized the responsibility with which they were charged in laying the foundations of a United Lutheran Church on this continent and with the spirit of the utmost harmony they built so wisely that their structure, with some modifications still remains, and has been by general consent one of the most powerful instruments in determining the character and advancing the general welfare of the Church."

Another writer whose name is unknown has said: "The General Synod has proved a great blessing to the Church. From its influence the happiest results have flowed even to Synods which did not formally unite with it."

Dr. Charles Porterfield Krauth says that "the life of the Church displayed itself in the formation of the General Synod. The formation was a great act of faith, made, as the framers of the constitution sublimely express it, in reliance 'upon God our Father in the name of our Lord Jesus Christ and under the guidance and direction of the Holy Spirit in the Word of God.' The framers of that constitution should be as dear to us as Lutherans as the framers of our Federal Constitution are to us as Americans. When the General Synod became completely organized by the acknowledgment of the Doctrinal Articles of the Augsburg Confession, as a standard of faith it was the only voluntary body on earth pretending to embrace a nation as its territory and bearing a Lutheran name, in which the fundamental doctrines of Lutheranism were the basis of union."

Dean Jacobs writes: "The General Synod must be regarded as a very important forward movement and its influence as beneficial. It necessarily was not without the weakness that characterized the Lutheran Church in America at that time. One who ignores the entire historical development will find much to criticize and condemn. But he will find just as much that incurs the same judgment in the proceedings of the synods that united to form it. The faults peculiar to each Synod were lost while only the common faults of them all remained."

President Singmaster says: "The formation of the General Synod was an event of surpassing importance in the history of American Lutheranism, both from a practical and a doctrinal standpoint. Though it has not in all respects realized the hopes of its founders, it has certainly proved the wisdom of its organization by the service it has rendered to Lutheranism and to Christianity."

Dr. Spaeth's "Life of Krauth" contains the following tribute to the General Synod: "The impartial historian must readily concede that the General Synod, with great courage and determination, undertook to give a standing and recognition to the Lutheran Church in America, such as she had not enjoyed before: that it was a holy experiment concentrating the resources of the Church to effect purposes for which no individual Synod would have been competent."

If time allowed, many more names of eminent and distinguished men, within and without the American Lutheran Church, might be added to the roster of those who bring their tributes of appreciation to the value of the organization of the General Synod as a large and definite contribution to effective Christian co-operation and the development of Christian service.

II. The General Synod was used of God for the preservation of the Lutheran Church in America from the loss of her denominational life, and absorption into other bodies, and the preservation of her doctrinal position as founded upon the pure Word of God. The Gen-

eral Synod was directly responsible for the development of a Lutheran consciousness and an appreciation of Lutheran truths.

The times in which it was organized were times full of peril to the preservation of her very existence. The experience of the Lutheran Church in England was in danger of being repeated in America. Absorption into, or union with, other denominations threatened the Lutheran Church in sections of the United States which today are veritable strongholds of our faith.

I do not believe that any one can successfully contradict President Singmaster's statement when he says: "The General Synod, at that time, preserved the identity of the Lutheran Church on this continent." It is absolutely and undeniably true also that "in spite of prevailing confessional laxity the General Synod found the paths of the fathers, very early in its career, and that, as a body, it never strayed far from these paths."

One of the strongest testimonies to the services which the General Synod rendered in these two particulars is that given by Dean Jacobs when he says: "The General Synod was a protest against the socinianizing tendency in New York and the schemes of a union with the Reformed in Pennsylvania and with the Episcopalians in North Carolina. It stood for the independent existence of the Lutheran Church in America and the clear and unequivocal confession of a positive faith. It was not ready yet, as these synods were not ready, to return to the foundations laid by Muhlenberg and his associates and from which there had been a general recession from twenty-five to thirty years before. Lament defects as we may, the General Synod saved the Church from the calamity of the type of doctrine which within the New York Ministerium had been introduced into the English Church. It had an outlook that included the entire Church in all its interests in its sweep, as reports on the state of the Lutheran Church, in the various synods of the country and throughout the world appended to its minutes, show."

Späeth's "Life of Krauth" calls to our attention a very

serious situation which prevailed for a number of years before the General Synod was organized and which threatened the very existence of the Lutheran Church to say nothing of her truth and doctrine. "In 1787 Muhlenberg the patriarch was called to his rest and five years later in 1792, the Ministerium of Pennsylvania adopted a new constitution omitting all reference to the Confession of the Lutheran Church. This changed constitution formed the basis for that adopted by the Ministerium of New York. A few years later, in the latter Synod this famous resolution was passed: 'That on account of the intimate relations existing between the English Episcopalian and Lutheran Churches, the identity of their doctrine and the near approach of their church discipline, this consistory will never acknowledge a newly erected Church in places where the members may partake of the said English Episcopal Church services.'" "Dr. Quitman, President of the Ministerium of New York for twenty-one years, published in 1814, 'with the consent and approbation of the Synod' a catechism which denied the deity of Christ. A similar catechism had been published before this for the congregations in North Carolina by Dr. Vethusen. In 1794 the Lutheran ministers in North Carolina ordained a Scotchman and pledged him to the rules, ordinances and customs of the Protestant Episcopal Church. 'Under this pledge Mr. Miller was pastor of Lutheran congregations for twenty-seven years.' In 1810 Gottlieb Schober to the end of his life professing to be also a Moravian, was ordained by the North Carolina Synod. As late as 1818 the Ministerium of Pennsylvania was negotiating with the German Reformed Church with a view to establishing a joint theological seminary." And Prof. Dr. Neve tells us that the Ohio Synod in 1839 "was still willing to unite with the Reformed Synod."

It was in this crisis time that the General Synod was organized. There can be no doubt that through her instrumentality and efforts the very life and truth of the Lutheran Church was preserved in America.

And to this high trust she has ever been true and faithful. Whatever may have been the vagaries of individuals within her membership, whatever may have been the defects and departures from the Lutheran position by some Synods even within her bounds she never departed very far from the faith of the fathers and never proved recreant to the high trust committed to her care.

The doctrinal position of the General Synod was evidently entirely satisfactory to the Ministerium of Pennsylvania for in 1853 in its application for readmission into the General Synod, the Ministerium is on record as holding officially the conviction that the General Synod was "entertaining the same views of the fundamental doctrines of the Gospel as set forth in the confessional writings of the Evangelical Lutheran Church and especially in the unaltered Augsburg Confession."

No paper on "The Genesis of the General Synod," however inadequate it might be, could fail to make reference to certain practical benefits accruing as a result of its organization.

III. The General Synod is a striking illustration of the marked advantage of united effort, through a properly guarded centralized body to which are surrendered and entrusted certain functions of the individual district synods.

There is a significant parallel between states of the union and the Church.

Here were a number of widely scattered colonies. They were weak and powerless as separate entities. Then they united, adopted a federal constitution and this was the Genesis of the United States of America. Small beginning but great in her development.

A few widely separated synods, only one having any numerical strength, the others as weak and powerless in the sphere of the Church, as were the original colonies in the sphere of the State. These few synods united, adopted a constitution and this was the Genesis of the General Synod. Small beginning but great have been her achieve-

ments and she now extends from the Atlantic to the Pacific and from Canada to Tennessee.

In Church, equally as well as in State, it is true that in union there is strength.

Dr. Wolf says: "No provision was made for the assumption of much authority by the General Synod. Its powers were made chiefly advisory, the judicial and executive authority being left mainly in the hands of the individual synods. It was designed to serve as a joint committee of the special synods." Some of the functions of the General Synod were "the exclusive right, with the consent of a majority of the special synods, of introducing new books for general use in the Church and also of making improvements in the Liturgy." The internal management and government of the district synods was to be retained perpetually in their hands "subject only to this restriction that such rules and regulations do not conflict with these fundamental principles of the general organization."

IV. Education and missions were the very first subjects considered at the first meeting of the General Synod. True to her birthright and heritage, the founders of the General Synod properly deemed these things fundamental in the work of the new general body. Ministerial education was most earnestly considered at this meeting. The necessity for a theological seminary was keenly felt. Whilst it was not deemed advisable to establish it at once yet measures were proposed looking forward to the early founding of such an institution. The subject was to be agitated, the minds of the congregations prepared for and a well selected extensive library collected for the use of the seminary. From the very beginning the General Synod was impressed with the need of a well educated ministry. This awakening of interest continued to exert its influence until the third meeting of the General Synod was held in Frederick on Nov. 7, 1825, when energetic measures were taken "to commence forthwith in the name of the Triune God, and in humble reliance upon His aid the establishment of a theological

seminary which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the sacred Scriptures as contained in the Augsburg Confession." It was held to be "a solemn duty of the General Synod imposed upon it by the constitution and due from it to God and the Church to provide for the proper education of men of piety and of talents for the Gospel ministry."

So promptly and energetically was the action of the General Synod carried out that in less than one year, on the first Tuesday in Sept., 1826, the theological seminary of the General Synod was opened at Gettysburg with ten students. The first professor was S. S. Schmucker, a young man but 27 years of age, who for almost half a century held a commanding position in the Lutheran Church of America. The second year saw twenty-three students enrolled and "the school soon won its way into the heart and confidence of the Church and prospered beyond the most sanguine expectations of its friends."

Also at the first meeting of the General Synod this significant action was taken: "the several district synods were earnestly recommended to send one or more missionaries to such parts of the country as, in their opinion, stood most in need of them." This spirit continued to grow until in 1833 in Baltimore, the General Synod appointed a standing committee on missions and in 1835 at York, it adopted a missionary report which included the statement that "More must be done if the frowns of Heaven are not to rest upon our churches" and urging that "the destitute parts of our country must be supplied with the Gospel, and as soon as possible our hands must be extended to the heathen." At the next meeting in Hagerstown in 1837, the General Synod heartily endorsed the organization of a Foreign Missionary Society and adjourned its own sessions from time to time to allow its members to participate in this convention.

One of the first societies organized under the authori-

zation of the General Synod was a Lutheran Sunday School Union, which was founded in 1829 and for many years held its anniversaries in connection with the meetings of the General Synod.

The educational and missionary work of the General Synod has been systematized, organized and developed until it has attained a splendid state of proved efficiency. It has been my high privilege to serve as a member of two of the General Boards of the Church and to have been the secretary for almost seven years of a third Board. I have also been honored by being called to service on the Boards of two of our General Synod educational institutions. I have just one purpose in making this statement and that is that I have been given some opportunity for knowing, at first hand, of the work of the Boards of the General Synod. It is my deep conviction that the United Lutheran Church could show no greater wisdom in the realm of the educational and missionary work of the Church, than by adopting the spirit, organization, effective and aggressive business methods of the Boards of the General Synod.

And now a final word.

The original purpose of the General Synod was "that a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected by means of some central organization."

May the Great Head of the Church grant, that in the United Lutheran Church, the General Synod may yet live in larger measure in the fuller realization of her original purpose.

Her name—precious as it is—may pass away. Her spirit—her abiding principle—lives.

Altoona, Pa.

ARTICLE VI.

FUNDAMENTAL FACTORS IN WORLD PEACE.

BY REV. ARTHUR J. HALL.

After four long years and a half, we have witnessed a cessation of hostilities along the great battle lines of Europe. We have rejoiced, and well we may, that the destruction and wreckage, the misery and woe and bloodshed incident to this tragic war have been brought to a halting point. But I fear that many have misconstrued this cessation of hostilities, and that even more have settled down in the opinion and belief that everything is adjusted and we have now but to fold our hands and enter upon an era of uninterrupted peace. No belief could be more erroneous, nor could any attitude be more pernicious. Never, in modern history has so much been at stake for the world of the present, and the future, as at this very hour. Never, not even when the forces of despotism and autocracy were within gun shot of Paris, has civilization been in greater danger than it is to-day. No; the great issues of this war have not been adjusted and settled; they are only now presenting themselves since hostilities have ceased. The producing causes of this war have not been annihilated, they are but weakened and enfeebled through sheer exhaustion. Democracy has indeed overcome in the flesh, but she must now overcome in the spirit, else her victory in the flesh will mean little or nothing. This is the first great truth we must get clearly in mind. Yea, more, it is a truth we must hold constantly in mind during the months and years that are before us.

What, then, are the stupendous issues that are presenting themselves to us to-day? What the supreme question of the present that enfolds within itself the weal or woe of our children and our children's children? Both have been most vividly presented by the greatest leader and

statesman of the present generation—I refer to David Lloyd George, Premier of Great Britain.

In his London speech of November eleventh, that man of keen and penetrating vision stated the issues that are before us thus: “Are we to lapse back into the old national rivalries, animosities and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?”

Sir Hall Caine has re-echoed the same sobering facts when he stated the alternatives as “Berlin or Nazareth; the Kaiser or the Christ.”

In his blunt but forceful way, one of our own renowned and sagacious leaders has reiterated this stupendous and vital question: “We must now decide,” says Mr. Roosevelt, “between Utopia and Hell.”

Such are the issues that present themselves to us to-day. We must and will choose between them, but on which side will our decision fall? This is the supreme and all important matter. Nor should we delude ourselves with the notion that these questions are for others to decide. Fundamentally, and in their last analysis they rest squarely upon the peoples of the world.

Who, let us ask, fight the battles of war? Who? Who, but the people?

Who, let us ask, pay the appalling costs of war? Who? Who, but the people? Who, let us ask again, suffer the agonies of war? Who? Who, but the people? Who, then, will say whether wars shall cease or no? Who but the ones who fight the battles, pay the costs and suffer the agonies of war? Who but the people? When we, the people of the world arise, and in our sovereign might declare that wars shall cease, they will cease. When we display the same zeal for the new humanity and for moral rectitude which has characterized the perpetuation of animosity and strife, we will most assuredly reap the fruits which inevitably ensue from obedience to the Law of God.

In view, therefore, of the commanding importance of this question, and because it is supremely imperative that

we see to-day with a true and far-reaching vision, I would ask you to think with me of the "Fundamental Factors in World Peace."

I wish to say, first of all, that those who deny the possibility of a righteous and lasting peace are flying in the face of facts, and denying the possibility of all moral progress. We have been told that wars will go on to the end of time, and this for the reason that we have always had these evils in our midst. If any argument ever moved in a complete circle, if any system of reasoning was ever devoid of the first elements of sane and logical thought, the statement to which I have referred must certainly take a foremost place in this category of intellectual absurdities. Do you believe, and does the history of civilization, or science, or moral reform indicate that simply because an evil has existed in the past it must needs continue to exist in the present, or in the future? Such a course of reasoning is not only preposterous, but fundamentally false. The history of civilization denies it, the history of scientific achievement denies it, the history of moral reform denies it.

Time was, when uncivilized man built his rude bark hut and established his home by sheer brute force. Women were slaves, children were chattel property to be bought and sold, physical force and a huge club were the mediums through which food and raiment were secured. Doubtless there were some in that day and age who arose and said: "We regret that things are as they are, but they have always been so, and therefore they must continue as they now are." Time, however, has branded all such false prophets. Through the enthronement of ethical, moral and religious principles in the hearts and lives of men stupendous transformations have been wrought.

To-day, the home is founded upon love, rather than physical force. Woman is man's cherished helpmeet and companion rather than his slave; food and raiment are provided through peaceful and legitimate, rather than through savage and brutal activities. Thus does the history of civilization deny the conclusion that because an

evil has existed in the past, it must needs continue to exist in the future.

Again, time was when southern and tropical countries were devastated by the ravages of malaria fever. Thousands upon thousands were brought to an untimely death each year through the violence of this insidious plague. Doubtless there were those who were content to fold their arms and complacently affirm that the evil had always existed in the past, and that therefore it was certain to exist in the future. Some men, however, of better vision and truer heart thought otherwise. They said, "No. This evil need not continue. We will study its producing causes, and having ascertained these, we will set ourselves to wipe out the plague." What was the result? Well, men of science set themselves to the task. Ere long it was discovered that the insidious disease was due to protozoan blood parasites, transferred to man by infected mosquitoes of the genus anopheles. Having ascertained these facts the problem resolved itself into a question of destroying the breeding places of the malarial mosquito. Swamps were drained, stagnant pools were covered with oil, people at large were directed to protect themselves with screens, and as a result the last decade has witnessed a practical cessation of the ravages of the malarial plague. Thus does the history of science deny the conclusion that because an evil has existed in the past it must needs continue to exist in the future.

Once more.—Time was, when the American saloon was a curse to the home, the community, and to society at large. Some did indeed affirm, that because the evil had existed in the past it must needs continue to exist in the future. Thank God, however, there were men who saw with better vision and whose hearts were inspired with a truer manhood. They said: "No. The saloon is a curse to all organized society and to the whole human race. It can and it must be banished."

They set themselves to the task; for over one hundred years they struggled ceaselessly, faithfully, earnestly, onward toward the goal; for over one hundred years they

waged a moral, an ethical and a spiritual warfare and lo, in our own day their efforts have been crowned with victory. By the action of Congress, by the decree of the Federal Government, by the sovereign will of an enlightened, and aroused people the saloon has been banished. Thus does the history of moral reform deny the conclusion that because an evil has existed in the past it must needs continue to exist in the future.

And wherefore, now have I directed attention to these truths and principles? Simply that we may rid ourselves of the false and pernicious notion that the evils of war must go on and on to the end of time. It need not be so. It should not be so, and the supreme task of the present generation is to see to it that it will not be so.

Granted, that the things for which men have fought in times past and in the present are worth all, and even more than they have cost in men, money and sacrifice, the admission changes the aspect of the question not one iota. It only serves to make clear the truth that we must so build as that the "fundamental rights of mankind" shall never again be challenged or placed in jeopardy by the sword. It is simply a question of going to the root of the matter and wiping out the producing causes of war, or of allowing these insidious evils to go on, and on, until they break forth in a malignant disease and then attempting to heal the disease by external application of physical force. If reason and sound judgment have the place in our lives which they should have, it will not be difficult to determine which one of these two alternatives should be accepted as a norm and standard of action.

From the day we entered this war on down to the present, our watchword has been that we were "waging war against war." If this be true, we cannot, we dare not pause until Democracy's victory in the flesh, has become a victory in the spirit. To thus halt, or stay our hand before the victory of moral principles, enthroned in the hearts of men has crowned the victory of flesh and blood would be to make certain the fact that those who have given their lives upon the battlefields of Belgium and

France have died in vain, for it would be to insure a recurrence of the world tragedy we have so recently witnessed. Certainly, if the time was ever ripe for international action looking to the banishment of war it is today.

To what, then, must we set ourselves with a whole-souled energy, purpose, and devotion? I answer to two specific and comprehensive programs. To a program, on the one hand, which has for its end and aim the restraining of the lawless, and the guaranteeing of right and justice in all international relationships, and in the settlement of all international questions. To a program, on the other hand, which has for its end, and aim, the enthronement of ethical, and spiritual principles in the hearts and lives of men. To a righteous and enduring peace these two fundamental and essential programs must be actually wrought out. Consider, then, what each one involves.

The former program means nothing other than a League of Nations to Enforce Peace. On June 17th, 1915, four hundred of the most influential and representative men in this country assembled in Independence Hall, Philadelphia, and there effected an organization known as "The League to Enforce Peace." A program of action to follow the present war was adopted, and at this opportune time it is being urged upon responsible statesmen, and also, upon the peoples of the world at large. It is meeting with enthusiastic approval both at home and abroad. The League pledges itself to the doctrine of international freedom, co-ordinated with an international foresight and ethical efficiency we have not hitherto known. It seeks to federate a real parliament of mankind. It proposes to guarantee to all nationalities within the boundaries of a State, equality before the law, religious liberty, and the free use of native languages favors equal commercial treatment for all nations in colonies, protectorates, and spheres of influence; and advocates the development of the Hague conference system with States pledged to resort to a court or council of

conciliation for the settlement of international disputes before resorting to war, non-compliance to be followed by the concerted diplomatic, economic, and military action of other nations. It asks all nations to conjoin their efforts to cleanse the civilization we tenant, and to so rebuild the world as that war, with its destruction, and misery, and bloodshed, shall never again overshadow our race.

And how, let us ask, would this League of Nations restrain the lawless and guarantee the peace of the world? First, by international co-operation. Second, by international legislation. Third, by international arbitration. Fourth, by international intervention, if necessary.

If the League's program is adopted, the nations of the world will sign a treaty agreeing that, "All justiciable questions arising between the signatory powers, not settled by negotiation shall, subject to the limitation of treaties, be submitted to a judicial tribunal for hearing, judgment, and decision, both upon the merits, and upon any issue as to its jurisdiction of the question." In like manner all signatories shall submit non-justiciable questions (that is, such as cannot be decided on the basis of strict international law) to an international council of conciliation, which shall recommend a fair and amicable solution. It is proposed, farther, that conferences between the signatory powers shall be held from time to time to formulate, and codify rules of international law, which rules, unless some signatory shall signify its dissent within a stated period shall thereafter govern in the decisions of the judicial tribunal. Thus, instead of flying at each others throats upon the slightest provocation nations would be bound to submit their differences or disputes to an International Judicial Tribunal. In that Tribunal the principles of equity, justice, and right, would dictate the decision, and it may be said in passing that no question ever has been, or ever will be, really, settled until it is settled in this very manner, that is to say in accord with moral principles rather than by force, or physical might.

But suppose some signatory should refuse to thus submit its grievances or complaint and threaten war, what then? The matter is decisively met by one of the articles of the League's program: "The signatory powers," says this article, "shall jointly employ their diplomatic, and economic pressure against any one of their number that threatens war against a fellow signatory without having first submitted its dispute for international inquiry, conciliation, arbitration, or judicial hearing, and awaiting a conclusion, or without having in good faith offered so to submit it. They shall follow this forthwith by the joint use of their military forces against that nation if it actually goes to war, or commits acts of hostility, against another of the signatories (and they shall do this) before any question arising shall be dealt with as provided in the foregoing."

But, you say, if a league of nations must resort to force in the preservation of order, and in the enforcement of justice and right as the arbiters in all international disputes, wherein is the gain? Are we not then, as now, facing the constant possibility of war? It might seem so upon a superficial consideration but the facts are otherwise. Suppose, for example, that Germany had known and realized before the war what she knows and realizes to-day; suppose she had seen that the outcome would be certain defeat for her armies, and that her most stupendous effort would be absolutely fruitless and vain. Think you, she would then have unsheathed her sword and undertaken a hopeless conquest? It would be sheer folly to so believe. No. It was the possibility and the hope of victory that led the Hun on and on. The hour in which Germany realized that her effort was hopeless and vain marked the hour of her willingness to submit her case to the decision of justice and right.

Well, just this is what any nation intent upon war would realize and know under a League of Nations ere the first step toward hostilities had been taken. She would see sure and inevitable defeat, and that very vision would restrain her hand and keep her in the way of right.

that is to say, a judicial settlement of her grievance. No, the League of Nations is not a visionary, impracticable project. It is the one wise, and the only reasonable course in international affairs under existing conditions. It is an application of the principles that have preserved order and justice in private life to the sphere of national and international life. If it be urged that there are certain national questions too vital to submit to an International Judicial Tribunal we need but turn to the sphere of private life, and the home.

Certainly, no national question can be more vital than many private questions of the family, and the home. The latter is the supreme factor in all organized society, and for it all institutions and governments exist. If the integrity and the rights of the home can be maintained without a constant resort to physical force in the realm of private life, it stands to reason that the integrity and rights of the nation can be maintained in a similar manner, that is to say, without a constant resort to physical force in the realm of national and international life.

The League of Nations should receive the hearty indorsement and unqualified support of every right-minded individual in this land. Its past program should be enlarged in such a manner as that the League will have power not only to compel nations to submit their differences to a Judicial Tribunal for adjudication, but also to enforce its decisions and to suppress hostilities arising from any cause whatsoever. Its end, and aim, and purpose should be preached in the pulpits, expounded in the press, indorsed by political and educational organizations; they should be borne from lip to lip, and from heart to heart, until all peoples have been informed, and aroused, and an unmistakable, international demand has brought every sovereign power to enroll in such a League and pledge itself to an enforcement of peace. There is no other solution. If the blood of our heroic dead shall not have been shed in vain, then co-operation and right will have to be thus substituted for competition and physical might in national and international affairs.

And now a word relative to the fact that there are two programs which must needs be wrought out if a righteous and lasting peace is to be realized. We have considered one of these programs as it presents itself to us in the League of Nations. This is an essential step toward the desired goal, but there is a second and equally vital step that we must take.

The great end we are all seeking cannot be realized through a League of Nations alone. When enforced, law can indeed restrain, but it is powerless to change, or transform. To the program, therefore, which has for its end and aim the restraining of the lawless we must add another program which has for its end and aim the enthronement of moral and spiritual principles in the heart, and the transformation of life. In a word, we must not only put an effectual barrier in the pathway of war, we must wipe out its producing causes.

This means just one thing. It means the evangelization of the world and the enthronement of the Christ in the hearts and lives of men. What, let me ask, has been at the very bottom of the German madness of the last four years? We have heard various answers to this question. We have been told that it was commercialism, selfishness, vaulting ambition, lust of conquest and the worship of physical might. Nor are these answers to be set lightly aside. They have elements of truth, yet they fail to penetrate to the very heart of the matter and bring forth the whole, or if you please, the ultimate truth. It has remained for one of Germany's own devout and clear visioned sons to make confession for his countrymen and speak the last word on this question when he says, "We have lost the spirit of the Christ." That tells the whole story; it explains all, and there is nothing more to be said.

First, in her rationalism of the 18th century Germany left the "Father's House" and then in her "philosophy of might" of the 19th century she joined hands with the prodigal of old in his journey to the far country of lust, and worldliness, and iniquity, and sin. To-day, she must

find a place for repentance. Her hope is not in education or growth, for these will but perpetuate and augment her disease. Much less is it to be found in a rebuilt army, or a re-established navy. Germany's hope will be found nowhere save in God and His indwelling Spirit. She must learn to abhor the things she has long idolized and she must learn to love and esteem the things she has long hated. By a re-enthroned Christ, and only so, will this transformation be effected.

To-day the evangelization of the world is a stark necessity. The hope of America, and the hope of every nation on the face of the globe are enfolded in the divine plan of redemption and transformation, that is to say, in the law of the new birth, which means faith in, and obedience to, Jesus Christ through the whole area of life.

Peace, a lasting and blessed peace, will come to the nations, and redemption to society, when they are put upon the platform of re-born men, when they are filled with the Spirit of Him whose advent was heralded by the Angelic Chant of "Peace on earth and good will to men."

We are told that the beauty of the Bay of Naples is unsurpassed and unrivaled. It lies like a great mirror, trembling in the sunlight and reflecting the soft blue of the Italian skies. No one, when contemplating its tranquil beauty would suppose that that bay was the center of an extinct volcano, yet such is the case. In past ages it vomited fire and smoke, molten lava poured from its mouth and no living thing could have its habitation in the region of its poisonous vapors. But the fires slowly subsided, the vapor and the smoke passed away, and at length the cool waters of the ocean flowed over the place where death and destruction had reigned. To-day, the commerce of the nations passes quietly over this crater, it has been transformed into a peaceful and surpassingly beautiful bay round which the little children play without fear.

For centuries this world has been a volcano, vomiting war, and anguish, pouring forth blood, and destruction, and slaughter. But the fires may be banked, the strife

and animosity may be subdued, until one day the River of God with its cool and peaceful stream shall flow over all.

Tiro, Ohio.

ARTICLE VII.

INNER MISSION—ITS NAME—ITS FIELD—ITS WORK.

BY REV. JOHN E. HEINDEL, D.D.

“Inner Mission” is as old as the original teaching of Christ. It is involved in His last commission, “Go ye and disciple the people.” All who accept His teaching should be individual practitioners of it.

Inner Mission may be defined as the teaching of Jesus practiced individually by His followers for His sake.

That is not new; it only seems new. The voice from the wilderness has been so loud and insistent that outer mission increased to abnormal stature, while inner mission dwarfed. Thanks to many that it was only dwarfed and did not see death. That which yet remains has its source in the Founder of the Christian life and asks for an opportunity. Given a trial it will show its wisdom and attain the status which must have been in the mind of the Master when He gave it two milleniums ago. Two milleniums are not sufficient to show the fulness of the Christ mind; four will not be; perhaps ten will. He knows when the fruit on the tree of love will be ripe and we should know that the tree is planted.

Inner mission is the Church alive and busy at the Master's work. It is more than philanthropy, more than sociology, more than social service, for it alleviates need and distress and so does more than change the environment of men. It changes the hearts of men through the only Gospel which is the power of God unto salvation. It meets sin, which is the cause of all suffering, with the atonement of the Saviour, who came into the world to save sinners; hence underneath all is the idea that until the spiritual nature is aroused no permanent improvement of home and society is possible. Such an awakening expresses itself in loving service to the needy. It

fulfills the admonition, "Whatsoever ye do, do all to the glory of God."

ITS NAME.

The name "Inner Mission" was first given in Christian service by Theodore Fliedner and further developed by Johann H. Wichern, who sought to combat the unbelief and moral corruption of the masses in Germany by relieving spiritual and bodily wants. The latter defined the term as "that part of the work of the Church to be performed by its active and living members by virtue of the principle of the universal priesthood of believers, looking to the extension and introduction of the kingdom of God into the life of the masses." He was led to adopt this name by the conviction that within the pale of Christendom there is need of no smaller missionary zeal than within the field of foreign missions. That means that every member of the congregation should be engaged in loving service in two ways: (a) "that each individual shall be led to give himself to the doing of at least one definite, worthy, regular task in the congregation's work; (b) that every Christian shall go out in daily life with the consciousness of being Christ's servant; he must have the love that goes about doing good, all kinds of good, material and spiritual. With His inner light every Christian should have His inner life, and be on His errands of loving service." "Not he who says, but he who does the will of My Father," fulfills the name of Inner Mission.

ITS FIELD.

The inner mission field succinctly stated is the Christian heart; all of that heart for Him. "Out of the heart are the issues of life." Jesus saw those who were true to Him as one big heart, beating and pulsating with His to give life to the whole world. Ye are in the field beloved disciples: "Go and sow and reap with me." In that day the field was unclaimed, except twelve parts,

each known to Himself by the names of the first chosen disciples. Many others have since taken up field claims and cultivated them. Some no longer encumbered with restrictions, for they have paid the debt and the Husbandman has set them free. Others are engaged with their first payment, and still others are without claims. The fertility and productivity of the latter are not known therefore the need of the realization of every one to know that he is saved for service without which his field will not bear fruit. St. Paul tells us through his letter to the Romans that a variety of workmen are needed in the inner mission field, "So we, [Christians] being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy; * * or ministry, let us do our ministering; or he that teacheth, let him teach; or he that exhorteth, let him exhort; he that giveth let him do it with simplicity; he that ruleth with diligence; he that showeth mercy, with cheerfulness; he that is at business, let him not be slothful."

From all these sources go issues and, inner mission would that they go Christward. They will, if the ploughmen are right. The Christian ploughman is a one-man power at work. Paul's attitude of being all things to all men contains Christian latitude for the faithful ones to render services different in form and yet not different in principle and result. This suggests the congregation with its several hundred members, every one different from the other, every one differently engaged during the week, and yet all of "the Christ Congregation." All the members of the congregation should have a strong conviction that they are in the congregation to renew their strength in order to do service. Many have the conception that they are in the congregation simply to renew their strength, but not to do service. Inner mission enters the field here and breathes the breath of life upon such and stimulates them to vigorous action. It ploughs up the soil at the roots and fertilizes it and makes the

weak plants strong and revives the dying. And it renews those who possess its spirit to go on to perfection. That is to say: the whole congregation, the deacons, the elders, the Sunday School teachers, society leaders and others who sit on the first pew, in the second pew, and in the third, fourth, fifth, sixth, and seventh pews, acting on Sunday, Monday and every day of the week should be workmen in the Christian field. The hours at worship and Bible study on the Lord's day are only a small part of life in comparison with the service needed. The street, the office, and factory too are in inner mission's field. The home, the school and the State are the Inner Mission field. To say that the street and the every day, ordinary working places are the Christian field of life is saying a very old thing but to say that work therein is being done as by Christian workmen is not so old. It is so different from our thought when at the morning or evening worship—of course then we should be Christian; there no one thinks otherwise nor expects to be otherwise. They do greatly err and are not worthy who limit the field of Christian service to the House of God. They who go to the desk, they who go to the factory, they who go to the plough, they who go to sea, they who go to the trenches and say: "Here is the place to do all things for Him" are right and worthy.

Inner Mission's field too is in institutions of mercy such as homes, hospitals, hospices, and schools. It trains Christian workers and sends them out over all the world to minister to need and suffering. Inner Mission believes that sin is the mother of necessity for all such institutions and that when sin is washed away with the blood of Calvary there will be no more need for them. The field differs from social service which says "when environments are changed and better laws enacted then will merciful institutions be no longer with us." The field is limited only by human need. The heart strings can be touched everywhere.

“The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighted with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

And the dear Lord Christ—was His work undone
For the lack of a willing heart?
It is through men that He speaks to men,
His men must do their part.
He may have used another that day,
But I wish I had let Him have his way.”

ITS WORK.

Inner Mission work is the work of a Christian filled with the leaven of the Gospel. It is not the same as just work of a Christian. “It is as old as the Church. It is embedded in the life of the Church and has been realized, in varying forms and measures, in every era of the Church’s history. It was not wanting even in the Old Testament dispensation. And in the fulness of time Christ set the example of its ampler development. The Apostolic Church is a model for all time in this line of endeavor. The spirit of Christian brotherhood and helpfulness reigned supreme. If one member suffered all the members suffered with him and hastened to his relief. Nor were the ministries of mercy confined to the members of the Church. They were freely bestowed also upon unbelievers and strangers.”

The post-apostolic period saw no change in the performance of Inner Mission work and the preaching of the Gospel by word and deed. A change followed the reign of Constantine when the Church was united to the State and became heir to all the evils resulting from the coalition. The monastic life was then born and waxed strong both in the Orient and the Occident. The monasteries and churches now became centers of alms-giving and

charity work only, largely to the exclusion of preaching, and so indiscriminate alms-giving and beggary became widespread. The institutional life too was now crystalizing into hospitals and asylums for the care of the sick and needy of all classes. In the time of the Reformation the evangelical churches, with a pure Gospel and an open Bible, put forth heroic efforts, to care for the needy from a common treasury. They organized an efficient diacunate of men and women in France, Holland and Germany for a businesslike prosecution of the work of mercy. Pietism and its successors—rationalism and infidelity—became absorbing competitors with the evangelical churches of the sixteenth century and have continued until now, so that the call for inner mission effort is an insistent call for permission to serve mankind. Our “highly organized and superheated civilization” has increased and aggravated the woes of humanity.

There is an awkwardness at first in doing every thing according to the will of God and for Jesus’ sake, which soon passes away and leaves the strength, assurance, dignity, poise and grace of a Christian. The thought of what “He did for me” never faileth. It becomes with the individual the alpha and the omega of inner mission. Hymn singing and pew worship on Sunday alone can not bring peace; but when the heart, feet and hands are continuously in the service of mercy life will be rich with a satisfying experience.

It is not opportunity to do service that the Christian asks for; that is legion. Christ found fields ripe for the harvest everywhere. His example is luminous for life’s problems and distresses. He asks his disciples to follow Him in doing personal work. Think of a congregation of one thousand members with every one knowing that he is saved by the grace of God, to do all that he can so that the power and influence of his Saviour may be felt! The mobilization of the army and navy to give democracy to the world helps our thought. These men are separated from all previous duties and their every minute is used for one end. They are wholly centered upon one task;

two million mighty human lives unitedly engrossed in one service. What would it mean if every member of a congregation, if every one saved by Jesus Christ were as completely consecrated, and serving as Christian soldiers? The answer is too big for words. This is the program of Inner Mission. Some of Jesus' works the Christian may do are these: encourage the weak members; encourage leaders of the flock; exalt faithful effort; speak to the backslider; chide the slacker; seek for and enlist new workers; throw out the life-line to the sinking; give tracts to the shut-ins and the shut-outs; visit the sick; visit the prisoner; help the prisoner who has served his time or is on probation to secure employment; watch homes to see if all worship in God's house on Sunday, and if not invite them to worship; write appropriate letters to the parents of baptized children who are not connected with the congregation; remember birthdays with a greeting and deliver it in person; organize members who joined the church in the same year; have a secretary of that body; have denominational or interdenominational propaganda committee; be ready to conduct Sunday worship, if the pastor is absent; look up absentees from worship, from Sunday School, from every society of the parish; serve in the choir; greet strangers at all church gatherings; study the problem of innocent and healthful social life in the church; basketball, bowling alleys in the basement and tennis courts on the lawn; baseball; act the Big Brother to the boys; visit homes of the newly married; do congregational clerical work; encourage young men thinking of becoming ministers; encourage young women thinking of becoming deaconesses; plan summer camps for boys; plan summer camps for girls; these and a thousand more are works of inner mission in the congregation when done for Jesus' sake.

While the chief aim of Inner Mission is congregational activity, it also includes institutions of mercy, viz., orphans' homes, seamen's missions; hospitals, hospices, homes for servant girls, educational homes, industrial schools for girls; young women's associations; young

men's associations and the like. These institutions aim to shelter and safeguard those who are in danger and in want, to secure employment in Christian places of business, to give to eat to them that are hungry, to bind the wounds of them that are bruised, to prescribe for them that are sick. Inner Mission provides "rescue missions of various descriptions, Magdalen homes, reformatories, homes for the aged and infirm as well as for the orphans, asylums for epileptics, the deaf and dumb, the blind and crippled, the feeble-minded and insane; and also special missions for particular classes, as seamen's missions and immigrant missions."

Inner Mission too, craves for the privilege of service on the battlefield. While the government calls its strongest men and organizes to care for their bodies, the care of their souls is left to the Church of Christ. What a precious care! What a wonderful task! It is His yoke, but it is easy. The battle is won when the soldiers know that Jesus is on their side. They will realize this when they know that His Church prays for them that they be strong individual Christians in their country's service. They too should know that war comes through man's sinfulness and that God permits it for our chastisement. Inner mission teaches the warrior to remember this. It labors to support Christian ideals, and prays that all nations may come forth from the strife purified; that all men may come to true repentance and work out their salvation into a brighter and better day as it is in Christ Jesus the Lord.

Can it be that Inner Mission has no place in the everyday life? No! Here its practice is easiest, if we do not forget; do not forget that we are Christians, enlisted to live and work as such. Who can compute the mighty influence on the world of three hundred and eighty-six million persons under Christ, the Commander-in-Chief in daily Christian service? By way of contrast think of President Wilson having control of a few millions of soldiers and then you will realize the man power of so great an army as that enlisted under the banner of the Cross.

Who can compute the sum total of Inner Mission. Every one of God's millions at work in his mills and factories; every errand run by the office boy for Jesus' sake; every order given as in His name; every ledger kept and balanced in that Name; every pound or yard sold over the counter to the consumer as an act of Christian service; every car-fare collected and every bell rung for Him; every meal prepared and served; every floor scrubbed and corner cleansed as done unto Him; every lesson taught and studied in His spirit. This is Inner Mission.

Jersey City, N. J.

ARTICLE VIII.

THE RECONCILIATION OF GOD.

BY PROFESSOR J. A. SINGMASTER, D.D.

That man must be reconciled to God in order to be saved is a truth freely acknowledged by all who profess to receive the Bible. The necessity of such a reconciliation is plain, not simply because of the teachings of the Scriptures, but also because of experience. Man is conscious of his alienation from God, and freely confesses the need of mediation to restore him to divine fellowship. Somehow his enmity, indifference, or dread must be overcome, and the untenableness or unreasonableness of his attitude be pointed out. He must be brought to realize that he is a poor helpless sinner and that God is love. He must be taught that Christ is the friend of sinners, and that through Him, by the way of repentance and faith, peace comes to the soul. The ministry is authorized to beseech men to be reconciled to God.

These precious truths belong to the "application of redemption" and do not stand alone. They are the correlatives of the other and more fundamental truths belonging to the "preparation of redemption." The reconciliation of man to God is but the consequent of the reconciliation of God to man. From the nature of the case there never can be the former without the latter. And yet it is surprising that the need of the divine, objective reconciliation is frequently denied, not simply by the ignorant and the unbelieving, but by those who profess the Christian faith. This denial has its roots in false *a priori* views of God, in lax ideas of inspiration, or in defective exegesis. In spite of the dangerous character of this denial, involving the whole fabric of Christian theology, it has asserted itself not simply in the more serious writings of the new theology, but has ventured to invade the domain of worship, as is illustrated in the change which

has crept into Charles Wesley's hymn, "Arise, My Soul, Arise." The concluding stanza, which originally began with the words,

"My God is reconciled
His pardoning voice I hear,"
has been so mutilated in some hymn books as to read,
"To God I'm reconciled,
His pardoning voice I hear."

The changed version no doubt expresses a most precious truth, but it is a truth not germane to the hymn, which represents Christ as our atoning sacrifice offering the propitiation before God as the ground of His intercession. The alteration, therefore, involves the suppression of a truth fundamental to the Christian faith.

It may be said that the matter of the reconciliation of God is at best only an academic question concerning which theologians may quibble, and that it has no practical bearing on the salvation of sinners. It is enough to know, it is said, that God is love, and that His wayward children have the right to come back to Him. We protest against such shallow reasoning. As a matter of course it is not needful for every man to know the philosophy of salvation; but every thoughtful man will demand an adequate ground for his hope; and he will not be satisfied to find this ground in himself. He will endeavor to go back to its source in God, and inquire how a just God can consistently pardon an offender. And this will lead him to consider the meaning of "the work of Christ," particularly His vicarious atonement. Here lies the supreme test: Is Christ the sacrificial substitute, who taketh away the sin of the world, or is He only a Teacher and Exemplar? Is the cross a mere symbol or a final reality? Are we to base our hopes in any real sense upon satisfaction rendered by Him, who took our place and became a curse for us? We hold that it is a matter of the greatest practical importance to have the assurance that in the

great transaction involving our eternal destiny the divine justice has been satisfied.

The practical value of a correct view of reconciliation through vicarious atonement is illustrated by the experience of several of the noblest and ablest advocates of the Abelardian Moral Influence Theory of the Atonement, which in fact allows no real atonement at all. "In his dying moments, as L. W. Munhall tells us, Horace Bushnell said, 'I fear what I have written and said upon the moral idea of the atonement is misleading and will do great harm,' and as he thought of it farther, he cried, 'Oh, Lord Jesus, I trust for mercy only in the shed blood that thou didst offer on Calvary!' Schleiermacher, on his death-bed assembled his family and a few friends, and himself administered the Lord's Supper. After praying and blessing the bread, and after pronouncing the words, 'This is my body broken for you,' he added, 'This is our foundation.' As he started to bless the cup he cried, 'Quick, quick, bring the cup! I am so happy.'" * * * Ritschl, in his History of Pietism, had severely criticized Paul Gerhard's hymn O Haupt, voll Blut und Wunden, as describing physical suffering, but he begged his son to repeat the two last verses of that hymn, when he came to die." (Strong's Theology, p. 739f.)

THE CREEDAL STATEMENTS.

The orthodox faith of the Church, as expressed in her creeds, is that God must be reconciled, if man would be saved. The Augsburg Confession declares that "the Son of God did take man's nature * * truly suffered, was crucified, dead and buried *that he might reconcile the Father unto us.*" (Art. III.) The Belgic Confession, A. D. 1561, confesses Christ as the Everlasting High Priest "who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction."

The Scotch Confession of 1560 declares that Christ "suffered not onlie the cruell death of the Crosse, quhilk was accursed to be the sentence of God; but also that he

suffered for a season the wrath of his Father, quhilk sinners had deserved."

The Thirty-nine Articles of the Church of England (1563) uses practically the language of the Augsburg Confession.

The Westminster Confession (1647) declares that the Lord Jesus "fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given to him."

The great Ecumenical Creeds do not indeed use the word "reconcile" in treating of the work of Christ, but they convey the truth that the death of Christ was rendered in satisfaction for sin.

THE RATIONAL PRESUMPTION.

The truth of the need of the divine reconciliation is disputed by rationalism. It is vehemently decried upon the ground of reason that an infinite, loving God demands anything else than repentance.

The Christian view of God is that He is a Person, and this is also the rational view. This is assumed in the Bible and confirmed by reflection. One of the most satisfactory proofs of the divine Personality is man's own personality. For truly man was made in the image of God. A human person must have been created by a Person far greater than man, but not essentially different. We may argue, therefore, that God as a normal Person must possess the attributes not only of love and goodness, but also of indignation, of anger, of wrath. A being incapable of indignation at cruelty and injustice is abnormal. He would be unfit to be the head of a family or to sit upon a judicial tribunal. It is the mark of high moral culture when men do not look unmoved upon wrong doing, and do not pardon it upon mere professions of amendment. No good father will ignore or condone the disobedience of his son, but will chasten him in time. Moreover, it is written everywhere that the transgressor of law, natural

or moral, suffers for his disobedience. No one can deny that the Bible represents God as angry with sin. Nor can it be shown that this is a mere anthropomorphic manner of speech; it is the biblical presentation of a truth interwoven in the texture of divine revelation.

Those who would deny the reality of the wrath of God will have to explain away the words and deeds of our Lord. He repelled Satan with anger in the great temptation in the wilderness. He "looked round about on them with anger" in the synagogue, when He healed the man with the withered hand. He was "moved with indignation" when the disciples tried to prevent the bringing of little children to Him. He cleansed the temple in indignation against those who profaned the house of God. He vehemently denounced the Sadducees for denying the resurrection and the future life. He broke forth in terrible resentment against the Pharisees for their hypocrisy and cruelty; and pronounced the most frightful judgments upon the cities of Palestine.

Any argument which would deny the anger of God against sin is without adequate basis in fact or Scripture. To deny the indignation of God is to deny His very nature. A being incapable of anger is incapable of love in its real sense. The father who fails to chastise because of supposed love is really only selfish. The easy-going father is the son's worst enemy, allowing him to go on toward ruin unchecked.

Anger and love are entirely compatible, because they are the normal feelings of a perfect nature. The love of good implies the hatred of evil; the commendation of virtue connotes the condemnation of vice. Our Lord wept over Jerusalem while denouncing its rejection of Him. Love is more than a passing emotion. It stands for character. God is love. This means that He is favorable to everything that is lovable, and that He is compassionate and merciful. But it surely cannot mean that He can regard the sinner with complacency, or that His love is in conflict with His justice and authority as the Ruler of the universe.

It has sometimes been argued that reconciliation implies a change in God, and that, therefore, there can be no such thing as reconciliation because it would deny His immutability. The error of this assumption lies in a misconception of immutability. God is, was, and ever will be unchangeable against disobedience and sin in any form. His love is unalterably opposed to evil. His character is ever the same. His attitude may change or seem to change. "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34:15, 16.

We take it then as a rational presumption that sin is an offense against God and that He will assuredly demand punishment for it in some way. When, however, the scriptural and orthodox truths of expiation are urged, objectors vehemently declare that expiation is heathenish and revolting. They ignore such plain statements as that of John, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. It is not true that expiation or suffering for others is revolting to mankind. While the contemplation of suffering in itself is painful, the motive of it and the whole action is glorified by all men. Hero worship seems to be an instinct of mankind. When the heroism of suffering even unto death accrues to the benefit of a nation or of mankind, it is regarded with veneration by all men. The cross inspires the reverence of millions, and has become the symbol of sacrificial love.

Moreover, it is alleged, that a scheme of substitution for the reconciliation of God is from the nature of things impossible, because guilt or righteousness cannot be transferred. But it is not claimed that guilt or righteousness are transferred as states of consciousness or as moral characters. The transformation of character is a different matter entirely; but the payment of another's obligations is neither impossible nor uncommon in human experience.

It is also maintained by objectors that since man's for-

givenness is an act of grace, conditioned on his repentance, it is needless to interject a doctrine of propitiation. God being love and therefore anxious to forgive, all that is necessary is to find and bring to bear upon man an adequate motive for repentance. This motive is supposed to be found in man's own misery and in the love of Christ as seen in His life and death. These are said to be merely an object-lesson to show man the consequence of sin. Christ undergoes sufferings out of love to us to deter us from a continuance in sin. Whatever truth there may be in this theory, it utterly ignores all ideas of atonement. It represents at best the manward side of the reconciliation, but does not touch the divine side. It is built upon the false presumption that defiance of law and order and justice needs no punishment; and that the attitude of government is and must be forgiveness of offenders without reparation. The mere statement of the objection is its best answer to most Christians. It is certainly not founded on civil experiences, and leaves the poor sinner too flimsy a ground upon which to base eternal hopes.

An apparently more serious objection against the reconciliation of God is that it is absurd to hold that God could or would propitiate Himself. It is declared to be inconceivable that the Son should propitiate the Trinity, that God should be both the subject and the object of a movement.

This is another rationalistic assertion which leaves out of view the relation of Jesus Christ to mankind. We do not pretend to explain the mysteries of the Trinity, nor of the incarnation, but we do accept all the facts as they have been revealed in the Bible and approved by the consciousness of the Church through centuries. An infinite Being is capable of endless manifestations and relations. It pleased God once in the fullness of time to send His Son into the world to become man by taking our nature into enduring union with His divine person. He was a real man and acted as a man. But He was not an ordinary man either in character or relation. He was *the* man, the representative man, the second Adam, the new head

of the race. In this capacity He lived and died. He took man's place and bore man's legal guilt. The Scriptures plainly teach this. Wonderful passages in the prophecies and in the New Testament lose all meaning under any other interpretation. A loving righteous King might appoint the heir-apparent as the representative of offending subjects without violence to himself or to law.

It may be urged that the orthodox view is paradoxical. Even so. The divine plan, the incarnation and the death of Christ are unique—not paralleled in all their features by anything purely human. And yet the reconciliation of God by God's own initiative illustrates the law of divine working. God requires of us repentance, but He gives us power to repent. He works within us to will and to do, but He does not will for us nor act for us. He suggests and provides the remedy for sin; but the man Christ Jesus is the Mediator and the Sacrifice.

THE EXEGETICAL TEACHING.

The main question after all hinges on the specific teaching of the New Testament concerning reconciliation. The thought of sacrifice for sin pervades the entire Bible, and its elimination would leave the Scriptures in a state of incoherence, but there are a few passages so plain in their meaning that we shall confine our present inquiry to them.

The English word "reconciliation" signifies the restoration of lost friendship. While it does not necessarily imply mutual concession on the part of the alienated, such concession is often involved because both sides are more or less to blame. The word also always carries with it the idea that both are reconciled, that they have "made up," ceased their enmity and are again friends.

The Greek word *Katallasso*, translated reconcile, does not have the exact significance of our word reconcile, though the ends sought may be the same. In New Testament, as well as in classic usage, the word signifies in the passive voice that "one ceases to be angry with an-

other and receives him into favor," or "ceases to be offended." It may, therefore, apply to one party alone regardless of the other. God may be reconciled, though man may not be. In fact, God was reconciled first through the propitiation made by Christ. There are three prominent passages which make this plain, viz., Romans 5:10, 11, and 11:5, and 2 Cor. 5:18, 19.

Paul declares, "For if while we were enemies we were reconciled to God by the death of His Son, much more being reconciled shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." Rom. 5:10, 11. In commenting on this passage in "The Expositor's Greek Testament," Dr. James Denny says, "We were in a real sense objects of the divine hostility. As sinners we lay under the condemnation of God, and His wrath hung over us. This was the situation which had to be faced: Was there love in God equal to it? Yes, when we were enemies we were reconciled to God by the death of His Son. *Katallagamen* is a real passive. 'We' are the objects not the subjects of the reconciliation; the subject is God. To represent *Katallagamen* by an active form, e. g., 'we laid aside our hostility to God,' or 'we were won to lay aside our hostility' is to miss the point of the whole passage. Paul is demonstrating *the love of God*, and he can only do it by pointing to what *God* has done and not to what *we* have done. That we on our part are hostile to God before the reconciliation, and that we afterward lay aside our enmity is no doubt true, but here it is entirely irrelevant. * * * * The subjective side is here completely *and intentionally* left out of sight. The laying aside of our hostility adds nothing to God's love, throws no light upon it; hence in an exposition of the love of God it can be ignored. To say that the reconciliation is mutual is true in point of fact, also to all the suggestions of the English word, but it is not true to the meaning of *Katallagamen*, nor to the argument of this passage, which does not prove anything about the Christian, but exhibits the love of

God at its height on the cross, and argues from that the comparatively smaller demonstrations of that love."

With this exposition agree practically all the great commentators; and it is the only one that the text allows. We may remark in addition that the eleventh verse makes it perfectly plain that "the reconciliation" is something outside of ourselves and offered to us for our acceptance. "Through whom [Christ] we have now received [*elaborem*, appropriated] the reconciliation." This objective work and offer comes to us through Christ, and as Christians we have taken it.

In Romans 11:15, Paul says, "For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" The evident meaning of this passage is that the rejection of the Jews on account of unbelief, admitted the Gentiles to a participation in the reconciliation. The gospel came to the Jews first, then to the Gentiles, whose acceptance of the gospel would be a veritable spiritual resurrection.

In 2 Cor. 5:19, Paul says "that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." This can only mean exactly that which Paul declared to the Romans. Through Christ the offense of the world was removed, and their trespasses were not reckoned against them. God occupied a new attitude, in consequence of which the gospel—the word of reconciliation, the good news of God's reconciliation, His favorable attitude—was committed to the apostles to be proclaimed.

And now the ambassadors (verse 20) come with the word of reconciliation, already complete in Christ, and offer it to sinners, beseeching them in turn to be reconciled to God. The divine, objective reconciliation is to be accepted on certain conditions by the Corinthians and all others, and thus they would be subjectively reconciled. They are asked to lay down their enmity and accept the offered pardon and thus experience a personal reconciliation.

Additional passages might be cited, but the above seem to us so conclusive that no further exegetical argument is needed.

THE ANALOGY OF THE FAITH.

The limits of this paper allow only a bare mention of the related doctrines which confirm and demand the above view of reconciliation. If the Bible is to be regarded as a merely human book showing "the development of religion," and the "evolution" of Christianity from barbarism rather than a divine revelation, then anything may be eliminated which does not fit into a man-made scheme. But if it is to be taken as the revelation of God, its doctrines are to be received without reservation and with devout gratitude. If they are to be denied it ought to be done frankly as has been done by scholars like Pfleiderer, who acknowledge that Jesus, Paul and John taught the doctrine of substitution, but that they were mistaken!

All the statements of the Scriptures concerning sacrifices, which constitute so large a part of the Old Testament and which are accepted in the New Testament, clearly imply that the atonement was made by our Lord as the satisfaction for sin. Dr. Stevens in his "Christian Doctrine of Salvation" maintains that "the substitution which was involved in the sacrifices was of the nature of a scenic or symbolical representation rather than a literal or penal character." And yet he is bound to confess that the penal satisfaction theory is the simplest explanation of these sacrifices.

Dr. Dale in his work, "The Atonement" (p. 147f.) pertinently asks if the ideas of the Jews concerning the meaning of sacrifices were false, "how was it that our Lord did not protest against them? If the Jewish people had misrepresented their national institutions, if God never intended to train them to a recognition of a direct relation between the offering of sacrifices and the remission of sin, how can His silence be explained? His silence! It is no ordinary silence which has to be accounted for. At the very commencement of His ministry

He received without a protest the testimony of John the Baptist, Behold the Lamb of God which taketh away the sin of the world. His silence was a definite acceptance of the testimony; it was an acknowledgment that He had come to fulfill an idea of the sin-offering of the Jewish law, and to secure for men the remission of their sins."

Further, the denial of the reconciliation of God and the vicarious sacrifice of our Lord involves the rejection of His High Priesthood in every real sense of the meaning of that office. The Epistle to the Hebrews in the most unequivocal terms declares that Christ through His own blood entered in once for all into the holy place, into heaven itself, now to appear before the face of God for us; once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. All this was clearly done in the fulfilment of the divine order as foreshadowed in the high-priestly office of the old covenant.

As over against the moral influence theory of the new theology, as proclaimed again most recently by Haering, the Church of Christ must be true to the simple word of God, which declares that it was the good pleasure of the Father that in Christ should all fulness dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His cross. Col. 1:19, 20.

Gettysburg, Pa.

ARTICLE IX.

HANDLING THE WORD OF TRUTH ARIGHT—ITS IMPORTANCE FOR THE LUTHERAN CHURCH.

BY PROFESSOR LEANDER S. KEYSER, D.D.

The chief purpose of this article is to point out the injury that may be done to the Lutheran Church, her spiritual life and influence, by what we cannot help thinking is a mishandling of the Word of God. We say this at the very beginning, so that no one may accuse us of indirection and innuendo. Frankly do we acknowledge that we have specific cases in mind. We shall also make some direct quotations, but shall mention no names, and shall try to display as calm and judicial *à temper* as possible. Our sole purpose shall be the furtherance of the truth, not a polemical victory. Above all, we desire to "handle the Word of truth aright."

Another explanatory word is needed here. We shall mention the Presbyterian Church somewhat frequently, simply because, in certain recent controversial articles in a Lutheran journal, that denomination has often been assailed with strong epithets. However, we disclaim any desire to offer an apologetic for the Presbyterians and their peculiar doctrines. We are soundly Lutheran in doctrine and faith. Our motive is solely what we have announced in the opening sentence of this paper. If we Lutherans violate the rules of hermeneutics, and thus misuse and misapply the Holy Scriptures, we ourselves shall be the chief sufferers. The reflex influence can be only harmful.

Without further preliminaries, therefore, let us go "to the law and the testimony." One of the prime Scripture texts cited by the Lutherans who call all non-Lutheran churches "sects" is Matt. 7:15-23:: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves," etc. According to a well-

known and self-evident hermeneutical rule, we shall, in this article, always examine the context. Recently the above passage was applied to the Presbyterians and all other non-Lutheran people, by a Lutheran writer, in order to make it appear very wrong for Lutherans to have any kind of fellowship with them. It will be necessary to quote directly from this writer, to show that we do not misrepresent him, and to display his method of handling God's Word. After citing Matt. 7:15, he says:

"When this passage is presented to the unionists, (they reply that) the same does not apply to the sects. The false prophets, indeed, come to us in sheep's clothing; thus they are hypocrites of the worst kind; but the Presbyterians (to name one sect) are absolutely honest people; they err only in certain doctrines of Scripture. Therefore this passage is not to be applied to these sects."

The writer means this to be his opponent's argument; then he proceeds thus to demolish it:

"This unionistic interpretation of the passage breaks down when it is considered that the sheep's clothing is not to be understood as referring to hypocrisy, as when one does not mean it honestly in his heart, but as referring to the beautiful, alluring, innocent adorning of false doctrine itself, through which so many people are misled. Every false teacher seeks to adorn his false doctrine with the Scripture; he thinks he can do this, and is quite honestly and firmly convinced of it. This is the sheep's clothing. And this passage applies to each and every false doctrine; also, for example, to the Presbyterians.

"Such false doctrine, no matter with how many Scriptural passages decorated, remains what it is, false doctrine; and as such it devours, tears and mangles. The truth alone saves and heals. As soon as a Presbyterian preaches his peculiar doctrines, pushes justification out of the central place, rejects the body and blood of Christ in the Lord's Supper, separates the natures of Christ, teaches the absolute election of a certain number of persons and the absolute rejection of the rest, he destroys spiritual life, tears it to pieces like a wolf; he does not

build up and promote it. The sheep's fleece—that is, the beautiful appearance, as if the false doctrine were Scriptural doctrine—makes the case only so much the worse, since through it so many are misled. No; Jesus does not command us to look into the hearts of the false prophets, to see whether they are honest or not; but 'by their fruits ye shall know them'; and the fruits of the false prophets are their false, anti-Scriptural doctrines, false belief, false, anti-Scriptural living, no matter whether one does it honestly or with a lying heart. So this passage condemns unionism—that is, churchly fellowship with false doctrines and false teachers."

The clear reasoner will, of course, detect the faulty logic of this quotation, the begging of the whole question, the use of what is known as the *hysteron proteron*; and perhaps he will say that such a case is hopeless, and it is a waste of time to try to convince him. However, even if that might be true of this particular writer, others may be open to conviction. Clear reasoners and ethical thinkers will also detect the frequent injection of certain odious words, such as "false," "unionism" and "sects," into the argument in order to give it a bad color and sound; it is the *ad hominem* method, not the method of pure and direct argumentation. Notwithstanding all this, we are going to deal fairly, and as kindly as possible, with the writer's interpretation. Perhaps some good will come of it.

First, he declares, *ex cathedra*, that the Matthew passage does not refer to hypocrisy, but to false doctrine. But can he not see that that is the very proposition to be proved? Does Christ here mean only false doctrine? Does He not also mean deceptive intentions? The proper interpretation is the very first thing to be determined. Had the writer consulted Luther, he would have found that the reformer interpreted the passage to mean both mendacious persons and false doctrines. We believe that Luther was right, and the polemicist in question is wrong; but, instead of simply taking our premise for granted, we shall proceed to prove that it is correct.

The greek word for "false prophets" is *pseudopropheton*, literally *lying* prophets. In such important matters the original should always be consulted, for everything may depend on the correct exegesis. The word "lying" proves *ipso facto*, that the prophets of the text must be corrupt in heart, coming to the disciples with the express intention to deceive—hypocrites, "wolves in sheep's clothing."

We must pause here to insert a reflection: Would a generous-hearted Christian apply such a text to the Presbyterian Church, her ministers, theologians and laymen? Would he want to step up to Drs. Warfield and Wilson, of Princeton, and McKibben, of Lane, and say to them, "You are lying prophets!" Though we do not think ourselves better than other men, we confess frankly that we should be afraid to make such an accusation, or to think it in our heart, and go with it before the judgment-bar of Him who said (Matt. 7:1): "Judge not, that ye be not judged."

The writer in question tells us what he thinks our Lord meant by "sheep's clothing." He says Christ meant the beautiful adorning of false doctrine with the Scripture—that is, those false prophets sought to prove their false doctrine by adept and plausible quotations from God's Word.

We reply, even if that were so, those lying prophets employed such Scriptural embellishment for purposes of deception, and so to lead the disciples of Christ astray. That proves that they were hypocrites. Why, that is the very reason why a human "wolf" puts on a sheep's fleece—he wants to "fleece" his victims. Does this apply to the ministers and theologians of the Presbyterian Church? Oh, brethren, for the sake of our Lutheran Zion, let us not impute such vile motives to our fellow-Christians, even if we do have to differ from them on some important doctrines.

Observe again our writer: "Every false prophet seeks to embellish his false doctrine with the Scripture; he thinks also that he can do this, and is quite honestly and firmly convinced of it. This is the sheep's clothing."

Much harm is done in this poor world by what we call "drop stitches in logic." Here is a case in point. If a prophet "is quite honestly and firmly convinced" of it, "how can he be a *lying* prophet," one who purposely seeks to deceive? How can he be a "wolf in sheep's clothing?" He might be in error, as all of us often are, but he could not be a base imposter. Would a lucid mind, accustomed to logical praxis and ethical thinking, mix up in the same connection such contradictory phrases as "false prophets" and "whether one does it honestly?" Is it possible that one can be guilty of "false, anti-Scriptural living" and yet "do it honestly?" To put it primer-plain, you could not rightly say: "A *lying* prophet 'does it honestly.' " That would be like saying "white blackness," or "black whiteness." No; a clear and disciplined mind would not and could not becloud matters in that way. But, saddest of all, is the injury done to our own Lutheran Church by such misapplication of Scripture in the name of pure Lutheranism.

Our controversialist claims that the fruits of false prophets are false doctrines. Yes, in some cases that is true, as Luther himself taught. For instance, if a man should, for base ulterior purposes, try to prove that a wrong doctrine is Scriptural when he knows it is not, and thus should purposely mislead the people, he surely would be a false prophet, and his fruit would be false doctrine. No doubt there have been people of that kind in the world's history, and there may be many today. For them no condemnation can be too severe. But they would not and could not "mean it honestly." Another apposite case would be the man who would outwardly profess to believe the Bible, and yet secretly and knowingly would try to undermine it. We would judge no man harshly, but, to our mind, some of the negative critics of the Bible veer quite close to that class of teachers, especially when you consider the cryptic and adroit way in which they often disguise their real views and purposes. Again, if a minister takes ordination vows in an orthodox Church, but does so with mental reservations, and then, while he

outwardly professes to hold to the confessions of that Church and continues to eat of its bread, surreptitiously seeks to undermine its doctrines—well, every right-minded person knows intuitively where he belongs. These are clear cases in which a part of the fruit of false prophets is false doctrine.

But note this differentiation: The false doctrine is the fruit of a base and hypocritical motive, not of a sincere and earnest purpose. A lying prophet could not “mean it honestly.” However, when a person is honest and lives a good Christian life, and yet teaches error, we should not be so indiscriminating ethically as to call him a pseudo-prophet, or a “wolf in sheep’s clothing”—we should say, he is mistaken or in error; and then should try in a kindly way to lead him to see and accept the truth. The true and well-disciplined Biblical interpreter does not huddle all men who differ from him into the same scrap-heap, that of “lying prophets,” but he discriminates in his application of Bible texts. In brief, he seeks to “handle the Word of truth aright.”

And what is the “sheep’s clothing” of the passage in question? It is claimed by our disputant that it is not the assumed garb of the hypocrite, but the “garnishing of false doctrine itself with the Scripture.” He asserts: “Every false teacher seeks to adorn his false doctrine with Scripture.”

That is, the “sheep’s clothing” is the Holy Scripture, and the “wolves” are false doctrines. To our mind, this is an example of forced exegesis, and is colored by the advocate’s subjective notions. First, it is an over-statement to say that “every false teacher seeks to adorn his false doctrine with the Scripture.” There are many false teachers in the world who cast the Bible away altogether; there are many others who accept only such parts of the Bible as agree with their reason; and sometimes they do this, too, in a very sly, foxlike way, thus leading many guileless souls into error. What about some of the rationalists of Germany, Great Britain and America? Does our writer think that they are not false prophets? Does

that opprobrious term apply only to Presbyterians and the like?

The "sheep's clothing" that covers the wolf underneath its whiteness is not always false doctrine embellished with Bible texts. No; sometimes the pure doctrine—yes, *die reine Lehre* itself—is used as a fine cloak to disguise the "ravenous wolf" within. It is a historical fact that several men in the past who professed most loudly to hold "the pure Lutheran doctrine," and even denounced all others as "false prophets"; were living double lives for many years, until they were finally exposed! They used the *true* doctrine as "sheep's clothing," and thereby they deceived many people for a time; but at last the wolf's hair was discovered beneath the white fleece. Thus Christ's test, "by their fruits ye shall know them," proved to be a valid rule. So it is wrong to say that the "sheep's clothing" never means the fair outward garb of the hypocrite, but always the Biblical adorning of false doctrine.

It indicates lack of hermeneutical and ethical insight to say that "lying prophets, who come in sheep's clothing, but inwardly are ravenous wolves," does not always mean base and hypocritical people. The very words themselves imply moral and spiritual turpitude and gross hypocrisy. "Lying prophets"—how could they be "quite honestly and firmly convinced" that they were right? They come to you "in sheep's clothing, but inwardly are ravening wolves." Could such people do "it honestly?" Can people who are "ravening wolves" in disguise be honest men? That would be an ethical impossibility. All the succeeding verses of the context prove that Christ had base impostors in mind. He says: "Ye shall know them by their fruits...A corrupt tree cannot bring forth good fruit." He does not say that the fruit only is corrupt, but the *tree* also. This metaphor explicitly proves that the prophets themselves were inwardly corrupt, for the point of comparison is between the tree and the prophets. There is nothing whatever said in the text about false doctrine. Besides, when Christ says that the lying prophets are "*inwardly (esother)* ravening wolves," He

certainly must mean their base internal motives. The clear inference from the saying, "Ye shall know them by their fruits," is that the beautiful disguise of outward piety would presently drop away, or be torn off, and their corrupt lives and purposes would be exposed. The wolf cannot long pass himself off for a sheep. "His speech will betray him." Some day, forgetting himself, he will *howl* instead of *bleat*. He will say, "Wohh! wohh!" instead of "Ba! ba!" The hardest role in the world to play is the role of the hypocrite.

Further on in the text the base moral character of the pseudo-prophets is clearly brought out. Verse 19: "Every tree that bringeth forth not good fruit is hewn down and cast into the fire." It could not be said that false doctrines would "be cast into the fire." The language connotes persons, not things or doctrines. By the way, to pause a moment for grave reflection, does this polemicist actually believe that the Presbyterians will be "cast into the fire?" Does he believe that the Hodges and Alexanders are there now? Does he think that Drs. Warfield and Wilson are headed that way? No; he does not. His logic proves too much; therefore it proves nothing. His interest is polemical and academic, not practical.

Verse 21: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Doctrines could not say, "Lord, Lord." Doctrines could not "do the will of the Father." No; the language refers to persons. Verses 22, 23: "Many will say to me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." This language pertains to persons, not to doctrines, for Christ could not say to doctrines, "Depart from Me, ye that work iniquity." The real moral character of the false prophets is here brought out clear as the day. They were pretenders who even professed to be Christ's ad-

herents; they called Him "Lord"; they claimed to prophesy, cast out demons, and do many mighty works in His name. In spite of their outward ostentation of piety and orthodoxy, they were "workers of iniquity." Such people could not "do it honestly." To say they could is to commit a hiatus in ethical thinking.

We must omit nothing, if we can help it. Our writer says that "Jesus does not command us to look into the hearts of the false prophets, to see whether they are honest or not; but 'by their fruits ye shall know them.'" True enough; but He does call them "lying prophets," and says that "inwardly they are ravening wolves," and so He Himself exposes the duplicity of their hearts. Any child can see that. Then He uses the apt and impressive metaphor, "By their fruits ye shall know them." That is, a corrupt tree may for a while put on a fine "camouflage" of leaves and flowers; but wait—in due time it will expose itself by its evil fruit. So with the false prophets; they may deceive for a time—but wait.

To be as generous as possible, we have sometimes thought that perhaps our disputant uses the word "false" in two senses—a drastic sense and a milder sense. The milder sense would mean persons who merely err, though they may be sincere. But the English word "false" cannot be used in the mild sense; it always implies a base and mendacious motive. Our writer uses the German word "falsch" (for his writing is in the German language); but the German-English dictionary (Lindermann's), gives the following English synonyms for "falsch": "false," "wrong," "counterfeit," "base," "forged," "deceitful." So the German word is not capable of a mild meaning any more than is the English equivalent; but even if it were, that is no excuse for a professed exegete and professor of theology; for he should have looked up the Greek, which is *pseudo-propheton*. There is a milder German word, namely, *Irrlehrer*; but the German Bible (Luther's version) does not translate *pseudopropheton* by that term, but by *falsche Propheten*. In so important a matter words should never be used loosely.

And now, sad to say, this writer applies this passage to all the non-Lutheran churches, and especially to the Presbyterians. It goes hard to believe our eyes when we see such things in print coming from a Lutheran pen. We do not expect much else from the "Come-outers" and "Holly Rollers"—but from a Lutheran! Let us name a few non-Lutheran men of the past: James Orr, Alexander Maclaren, Phillips Brooks, Theodore Cuyler, John Hall, William M. Taylor, Henry B. Smith, William Henry Green, William T. Shedd, the Hodges, the Alexanders, and Mark Hopkins—all great good men who did yeoman service in defense of the Bible and orthodox theology—were they all "lying prophets" and "ravening wolves?" And there are the Princeton faculty today, all of them Nestors in the crucial fight for the integrity of the Bible—Warfield, Wilson, Davis, Greene, Hodge, Erdman—are they all "lying prophets" and "ravening wolves?" Why, this rabid writer would even unchristianize all non-Lutheran people, for surely "lying prophets" and "ravening wolves" cannot be Christians.

Such misuse of the Scriptures not only does the Lutheran Church incalculable spiritual harm; it also shames our scholarship, our knowledge of the fundamental principles of Biblical interpretation. What will the great exegetes and theologians of other branches of the Christian Church think of us? But we must not engage in too much preachment.

Another passage used in the same polemical way is Acts 20:29, 30: "I know that, after my departure, grievous wolves shall enter in among you, not sparing the flock; and even from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them."

On this passage the polemical Lutheran editor remarks: "Paul's word points to Christ's word, and accordingly Scripture is to be interpreted by Scripture. It is false doctrine that makes a teacher a 'wolf.' And precisely for that reason the term 'wolf' fits so well, because these false teachers may break into the fold and

spread among them their false doctrines. It is not true that a little false doctrine still does not make a wolf; that a wolf is only then completed (*dann erst fertig its*) when, for example, he denies Christ's Deity, the Trinity, etc. These people stand entirely outside of the Church; but Paul here speaks of those who come from within the Church itself, and would therefore carry on their works in the fold. So this passage also, precisely like that from the mouth of Christ, applies to all sects, yes, to them most directly; the Presbyterians, *e. g.*, being counted in."

We realize how difficult it is to reason with a person who constantly begs the question and takes the premises for granted. The above is another case of *petitio principii*, and the tone is very oracular and cocksure. We must look into the premise itself, to see whether it is well taken. Says the writer: "It is false doctrine that makes a man a 'wolf.'" But that is the very thing to be proved. We maintain that Paul here means people who are ethically perverse, who designedly and wickedly break into the fold to do it harm or exploit it for their own selfish ends. But let us not take this for granted; let us attend to the proof.

Paul calls these invaders of the fold "grievous wolves." The very words depict as plain as day their duplicity. The Greek word for "grievous" is *bareis*, singular *barus*, which means "heavy, weighting down." Our lexicon of New Testament Greek defines it thus: "oppressive or grievous, Acts 20:29, 1 John 5:3." The latter passage is, "And His commandments are not grievous"—not burdensome or oppressive. An apt parallel passage is Matt. 23:2-4: "The Scribes and the Pharisees sit in Moses' seat; all things whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say and do not. For they bind heavy (*barea*) burdens and hard to bear, and lay them on men's shoulders, but with their own finger they will not move them." How *apropos*! Observe that here the Scribes and Pharisees were correct in their doctrine, for Christ commands His disciples to obey their teaching. They had *die reine*

Lehre. But their “works” were not to be imitated, because they oppressed their fellowmen. So with Paul’s “grievous wolves”; they were not necessarily teachers of false doctrine. Whatever their teaching, whether true or false, they were wicked, designing men who sought to oppress the Ephesian Church.

But the word “wolves,” even without the modifier, ought to make the passage clear to an unbiased and ethical mind. In the Bible the word “wolves,” when used metaphorically, always designates persons who are vicious and fierce, for that is the natural disposition of these animals. Note how Christ employs the word in Matt. 10:16, Luke 10:3, John 10:12. The Holy Spirit surely would not inspire men to call sincere and upright persons by so ferocious a term, even if they held some inadequate views and doctrines. The Bible has milder metaphors and terms to designate such people. When Paul adds the adjective “bareis” to “wolves,” he certainly must mean to designate people who are inwardly wicked.

The rest of the text (verse 30) must not be overlooked: “And from among your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Does not the phrase, “speaking perverse things,” connote men who teach false doctrine? It certainly may include such men, but even then they would be bad men ethically. However, the language says nothing about doctrine, and therefore you cannot confine it to false doctrinal teachers. It means anybody who uses seductive speech. The original word for “perverse things” is *diestrammena*, from *diastrepho* (see lexicon), “to seduce, to turn away, to pervert.” A thorough-going exegete will not forget to go to the original Scriptures. Thus these people were seducers, whose full design was to draw disciples away from the pure life and faith of the gospel. This passage cannot, therefore, be rightly applied to the Presbyterians, or any other people who are sincere.

The next text is 2 Cor. 2:17: “For we are not as the many, corrupting the Word of God; but as of sincerity, as of God, before God, we speak in Christ.”

This passage, too, is made to do service in denouncing "the sects," which include all the non-Lutheran denominations. It would seem that heaven is going to be a strictly Lutheran place, for we do not see how any of these awful "sects" will ever get into so pure a realm. Surely people who purposely "corrupt the Word of God" cannot be admitted there. But let us proceed to examine the passage, to see whether it can be rightly applied to the Presbyterians and other Christian bodies. The "For" at the beginning of the verse shows that it is logically and grammatically connected with what precedes. We quote from verse 14: "But thanks be to God who always leadeth us in triumph in Christ, and maketh manifest through us the savor of His knowledge in every place. For we are a sweet savor of Christ unto God, in them that are saved and in them that perish: to the one a savor of death unto death; to the other a savor of life unto life. And who is sufficient for these things? For we are not as the many, making merchandise of the Word of God; but as from sincerity, as from God, in the presence of God, we speak in Christ."

Now let us analyze and apply this passage. In verse 15 Paul speaks of "them that perish," and in verse 16 he says his teaching was to them "a savor of death unto death." These people, then, must have been "the many" of verse 17 who "corrupted for gain the Word of God." So, then, according to our polemicist, the Presbyterians are among "them that perish"; Paul's teaching is to them "a savor of death unto death." The said writer's argument proves too much; therefore it proves nothing.

Let us look at verse 17 a little more critically. The word for "corrupting" is *kapeleuontes*, from the verb *kapeleuo*, "to be a petty trader, hence (with acc.) to make merchandise of, or adulterate, corrupt, (2 Cor. 2:17). "The verb comes from *kapelos*, "a petty trader, a huckster," etc. (Liddell and Scott). Hence the word clearly designates the motive of "the many" (*hoi polloi*), whose ulterior design was to "make gain out of the Word of God," to "rake in a big pile" for themselves, just as a

huckster handles his wares only to make money. These were bad, sordid dissemblers. That this is the correct construction is evident from the rest of the verse, in which Paul says: "But in true sincerity, from God and in the presence of God, do we speak in Christ." He puts his motive in contrast with that of "the many." They wanted to make worldly gain out of the Word of God; he preached it in utter sincerity as in the sight of God.

We will cite a clear case in illustration of this text. Suppose a man should enter the Lutheran ministry, and preach the real Word of God, not because he believes it, but only to make earthly gain out of it, only to make a livelihood, or to win worldly fame, or to get a respectable position in society—there you would have a parallel case. In all interpretations of Scripture, men must find the *tertium comparationis*, and hold to it. No figure of speech should be made to "go on all fours," as the saying is. Hence this passage cannot rightly be applied to sincere and upright people; it refers to an ethical state, not to doctrinal error. Such men as Drs. Warfield, Wilson and McKibben should not be put into this "huckster" (*kraemerlich*) class of theological teachers.

Next is 2 Tim. 4:3, 4: "For the time will come when they will not endure sound doctrine (wholesome teaching); but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and will turn unto fables."

There is nothing in the exegesis of this verse that needs attention; the translation seems to be literal. But this is the way our Lutheran editor applies it: "This surely ought to be explicit; or should we still hold fellowship with such people? Yet even here the sects, *e. g.*, the Presbyterians, cannot be meant—at least, not the laity." Here he means to present the arguments of his opponents. Then he proceeds to answer them: "One may, indeed, grant that the false prophets have greater guilt than the people whom they mislead into false doctrine. However, all who depart from the Scripture and follow after hu-

man teachers are here condemned, no matter what they are called and who they are."

Think of such a statement! It calls all the Presbyterian theologians and ministers "false prophets" who mislead the people, and says of all the Presbyterian laity that "they will not endure wholesome teaching," have "itching ears," "heap up to themselves teachers after their own lusts," and "turn unto fables." We refrain from further comment on this application, save to suggest the reading of Matt. 7:1-5 and Rom. 14:10-12.

Other passages that have been used in the same way by some controversial Lutherans are the following: Rom. 16:17; 2 Cor. 6:17, 18; 1 Tim. 5:22; Titus 3:10; Ex. 12:43-48. The reader can look them up for himself to see whether they are relevant. Some of these contestants even apply these and other passages noted (including the one about "lying prophets" and "ravening wolves") to all Lutherans who do not say "shibboleth" precisely as they do. The Missouri Lutherans have applied Matt. 7:15 to the Joint Synod of Ohio, while the latter, not to be outdone, have called the Missourians "Fuchs" theologians. Neither of these bodies deserve such epithets, for they are neither "wolves" nor "foxes."

We have still another duty to perform. When it is properly defined, we believe in Lutheran separateness (we refrain from using the word "separatism"), and do not believe in unionism or syncretism. By this we mean that we Lutherans should not seek organic union with any of the denominations, nor practice promiscuous pulpit and altar fellowship. But we do not base our position on the drastic passages just considered. Some Lutherans have simply gone to the wrong passage of Scripture to justify their aloofness. They should have studied the Bible more carefully and judicially. There are Biblical and other good reasons why Lutherans should remain separate from the denominations; and they may be adduced without imputing bad motives to them, or calling in question their sincerity or Christian character, or denouncing them with unkind epithets. Take this passage

(Amos 3:3): "Can two walk together except they be agreed?" Read the context, and see that the text is rightly used. To cite an instance, the Presbyterians and Lutherans do not agree. We differ from them on a good many points; on too many, indeed, to make it advisable or possible for us to walk together in organic union or in intimate churchly practice. Speaking theologically, they do not accept certain doctrines that we sincerely believe are taught in the Bible and that are wrought into the very structure, history, faith and experience of the Lutheran Church. We could not accept their Calvinistic doctrine, because it would push to one side our central principle of justification by faith in Christ, and would put the doctrine of the divine sovereignty and decrees in that central and regulative place. Neither can we accept their doctrine of the Person of Christ in so far as they separate the natures, and say that only the divine nature (the Logos) is everywhere present, while the human nature is limited to some locality in heaven. They reject the *communicatio idiomatum*; we accept it with all our hearts. We Lutherans never could give up our belief in and experience of the real presence of Christ in the totality of His theanthropic person. Then, there is our Lutheran apprehension of the Word of God as the chief means of grace and of the sacraments as means of grace through the Word—we could never surrender that principle for the sake of union with any ecclesiastical body. Nor could we join with people who say that Baptism and the Lord's Supper are only signs and memorials. Here before us lies a Presbyterian theological magazine, dated July, 1918, which contains an article entitled "Preparing to Commune," put in the form of a catechism. We present the author's definition of the Lord's Supper: "It is a memorial to the risen Christ, representing, in the bread and wine, His sufferings and death." How could we unite with the Presbyterians organically, or have altar fellowship with them, when we see so much more in the Eucharist than this definition includes? "Can two walk together except they be agreed?" So long as we differ

so much in doctrine, which must of course lead to difference of practice, it is far better for us to walk separately; and this we can insist on doing without flinging at other Christians any hard names, or quoting drastic and irrelevant Scriptural passages at them.

In this connection we may note that, when Paul and Barnabas could not agree, they went separate ways; but never afterwards did they denounce or unchristianize each other. The difference between us and the denominations may be more vital, but the instance affords a Biblical precedent and example. If Paul and Barnabas had reason to walk separately, we to-day have all the more reason, because our differences are doctrinal as well as practical.

Another apposite Biblical reference might be 1 Thess. 5:21, 22: "Prove all things; hold fast the good (*to kalon*); abstain from every form of evil." The context does not modify the meaning of the text in any way. We Lutherans have proved by our own experience that our doctrines are good; therefore we have a right to hold them fast, and no right to surrender them. Moreover, as we are enjoined to "abstain from every *form* of evil," we should not engage in any fellowship or service that would mean a compromise or thrusting aside of our faith. This, too, we can do without ungenerous reflections on those who differ from us. Harshness of judgment is severally condemned in the Scriptures, as in Matt. 7:1, "With what judgment ye judge, ye shall be judged," and James 2:13, "For judgment is without mercy to him that showed no mercy."

In favor of Lutheran separateness, we believe that 2 Tim. 1:13, 14 may be cited appropriately, providing it is discriminatingly explained: "Hold the form (pattern or example) of sound (wholesome) words, which thou didst hear from me in faith and love which are in Christ Jesus. The good deposit (*parakatatheken*) keep thou through the Holy Spirit who dwelleth in us." The parallel passages may be compared: 2 Tim. 2:2; 3:14; Titus 1:9. We Lutherans have found our doctrines and

experiences to be according to "the pattern of wholesome words," and also a "good deposit," and we do not believe that we would be justified in giving them up for any cause whatever, and especially not for the sake of organic union with those who would not accept our distinctive doctrines. Again we say that we can do this without applying drastic terms to those who differ from us, and yet without modifying our testimony to what we believe to be the truth.

This, then, is the difference between the polemical Lutherans and us, between their spirit and ours: They apply the severest passages of Scripture and the most offensive terms to other Christian bodies, even to those that prove by their lives and works that they are sincere; and thus, instead of winning them to a favorable consideration of our doctrines, they simply create prejudice against them. Our method is the opposite. While we hold no less firmly and earnestly to our confessional system, we treat other sincere Christian people with courtesy and love, and thus, instead of angering them, we commend our doctrines to their unbiassed consideration. If they cannot be convinced and won in that way, they cannot be convinced and won at all. Little good has ever been accomplished by the *rabies theologicorum*.

Above all, we try to avoid a fragmentary use and mishandling of the Holy Scriptures. For her own sake, as well as for the sake of Christ's kingdom in general, may the Holy Spirit lead the Lutheran Church to "handle the Word of truth aright."

Springfield, Ohio.

ARTICLE X.

THE AUTHORITY OF CONSCIENCE.

BY PROFESSOR LUTHER A. FOX.

For many centuries the authority of conscience was unquestioned. Kant said, "An erring conscience is a chimera." Bishop Butler said, "If conscience had the power, as it has the manifest authority, it would absolutely govern the world." Luther said at Worms, "It is never safe to do anything against conscience." St. Paul speaks of conscience as bearing witness with the law written in the hearts of the Gentiles. In doubtful cases "every man ought to be fully persuaded in his own conscience," and he who doubts is condemned if he does things he thinks may possibly be wrong. Socrates, some centuries before, rescued philosophy from the absolute scepticism of the Sophists by appealing to the certainties of conscience. "There is one thing certain and that is that justice is binding upon all men." During all these centuries only a few like Montaigne and Pascal dared to question its authority.

But recently, largely through the influence of the doctrine of evolution, conscience has fallen into discredit. Many of the new books on ethics do not use the word at all or only to disparage it. The underlying psychology is the genetic. Conscience is treated as the evolution of certain animal instincts. The history is traced and where facts are not found they are assumed because they are demanded by the theory. Theological dogmas are fully as free from assumptions as scientific theories. But let the history of conscience be made out, whatever detraction falls upon conscience falls equally upon reason. If the authority of conscience be impugned because it has been evolved, for the same reason the authority of the intellectual processes must also be impugned. If conscience be dethroned because of its illegitimate source reason

must fall with it for it has had the same origin. Science or philosophy in discrediting conscience discredits itself. If man has been evolved it is just as true of reason as of conscience. If conscience has stammered, science has stammered fully as much. If conscience has erred it has by no means had a monopoly of errors. If time corrects mistakes the advantage is on the side of conscience. It has a prestige of age and breadth of experience to which our young evolutionary science can lay no claim.

The genetic method in psychology is very important, but not for beginners. There must be analysis before there can be correct synthesis. We must bring to the study of the cell an idea of the organism. Languages are built up before there is a scientific grammar. Men were eloquent a long time before there was a technical rhetoric. The Greeks had no grammar until the Romans studied their wonderful literature and out of it created a grammar. If we want to understand conscience we must not begin with the possible moral germs in our imaginary brutal ancestors but with it as it is in a normal man. After we have found its elements it may be interesting to trace the history of its development.

Conscience is the moral function of the mind. It is not a separate entity, inserted in the mental organism, a kind of independent faculty, but it is the mind itself exercised with matters of right and wrong. Some of the definitions of conscience are misleading. It is called the voice of God speaking in our hearts. There is a truth in that but it is only God speaking through our own nature, and not an objective voice addressing us. As the law of God is written in our hearts because we are rational beings, so our conscience belongs to our nature as moral personalities. We have consciences because we are persons. Every normal man has the consciousness of "right." He recognizes a duty and feels that he ought to do it. The one is an intellectual act; the other is a feeling. These are the primary and fundamental elements of conscience. So far as the evidence shows it is universal among sane

men. It is inseparably connected with the consciousness of personality.

The idea of duty necessarily involves the idea of law. Where there is no conception of law and no consciousness of the power to obey or disobey there is no idea of duty or sense of responsibility. The normal man thinks of that law as an objective reality, the expression of an authority which he may disobey but cannot deny. That authority of conscience lies in the authority of that law.

There are two questions in regard to the moral law that are often confused by ethical writers, yet they must be kept distinct if we would think clearly. The one is, What is the nature and ground of that law? The other is, How do we know the law? Each has had divers answers, giving rise to different ethical schools that may cross each other. Bishop Butler, for example, was a hedonist as to the nature of the law but an intuitionist as to the faculty by which the law is apprehended.

What is the ground and nature of the law? What gives it authority? We who have been trained up as Protestant Christians answer, It is because God has commanded it in the Holy Scriptures. But the scientist and philosopher asks, Is it binding simply because God commanded it, or does God command it because it is right? We find that our answer is not final. Abelard said that God's will is ultimate and the opposite of the commandments would have been right if God had so willed it. That gives a philosophic ground for some of the claims of the Roman Catholic Church and the Papacy, if not openly endorsing it, at least squints at it. We are told that any other view postulates a God above God. But we deny that, for God's will is but the expression of His holy character, and the law has its ground and authority in God's eternal holiness. If God were not absolutely holy He would not be the God our reason demands. Here we have a perfectly sufficient basis for the categorical imperative of moral principles. Assured that God is infinitely holy and his will infallibly righteous we are certain that whatever

He commands is right. The authority of conscience is in God.

But the scientific agnostic does not admit our premises. Ethical philosophers are not agreed as to the true conceptions of the law. The Stoics said that the moral law is founded upon nature. There is truth in it, but not the whole truth. There are purely physical laws. They are pre-eminently natural. But they tell us only what is and what we must do if we want to conform to nature. They give us merely natural facts. They do not tell us what we ought to do. These are natural laws that have no moral element in them. We must invoke a higher principle to find any responsibility connected with them. The lauded maxim "virtue for virtue's sake" did not have any root in their metaphysics. It was without philosophic guarantee, and the idea of virtue was surreptitiously introduced into a system in which it had really no place. This reference to the Stoics is not merely of historic interest, but has also a practical importance. The new ethics, based upon the recent doctrine of the divine immanence as held by the school of Emerson and adopted by modern theology, is as groundless as that of the Stoics, to which it is closely akin.

The evolutionary school makes the law a rule of happiness. It is the formulated experience of the ages. Character is subordinated to happiness and the essential element in man is not his reason but his feeling. Reason was evolved as the instrument of happiness, not as the function of knowing the truth. The theory is a practical abandonment of the moral. If character is not supreme there is little place for ethics, for ethics is the science of character. Those of us who have been trained to think that a pure and noble character is the greatest thing in the world cannot think that a mere rule of pleasure has any special authority. If a man does not seek his happiness in the way other people do and there is not some higher moral law we would consider him imprudent and foolish but not guilty. We find that the whole world except some theoretical philosophers is on our side. Socra-

tes, Regulus, Jesus Christ, admired by all men, were according to this mere rule of pleasure very foolish. Common sense, ridiculed by philosophers, is very often a better criticism than a philosophic theory. If we cannot trust unsophisticated reason what then can we trust?

Aristotle said that the highest end of man is the realization of himself. That was the supreme law as he conceived it. We hear often about his "golden mean" but not so often about this great thought, the sublimest among all the old philosophers. The golden mean was given as a handy practical rule by which we may obey the ultimate law. His conception was reproduced by Thomas Green, of England, and has been adopted by a growing school whose ethical standard is perfection. It is the highest point reached by scientific ethics. It has a place for pleasure and happiness and social duties and every function of true unvitiated nature. It is what Christianity aims to make us. "Be ye perfect." Among the elements of our nature is the sense of responsibility. That must be realized and developed. Responsibility exists only between personalities. A dog cannot be responsible to anything, nor a man responsible to an animal. We are responsible to each other, to our government and to all men. That responsibility points to some ground deeper than humanity. It leads us up to our Creator who established these relations and implanted in us this sense. We find its source in God. Our reason has not been found a sufficient guide. We need a direct revelation of God's will. We need a Bible. This theory of perfection brings us to the point where the Christian starts. "The law of the Lord is perfect converting the soul." No other theory seems to us to account for the categorical imperative that Kant found wrapped up in the moral law. That law furnishes the standard for determining what perfection is and for measuring our progress to it. The lack of such standard was the great defect in Aristotle's theory and must be of every other theory that does not borrow it from Christianity.

The laws that make up the moral code of the ordinary

man even in a Christian country are not of equal authority. He gets them largely from custom. He thinks in the terms of the people around him. He adopts the moral ideas of his community without personal investigation of their validity. It is true of his social, scientific, political, industrial and even of his religious opinions. It is true of every country and every age of the world. The masses do not think. It seems pre-eminently true of our own time. Our moral standards about social customs differ widely from those of our grandfathers. One's own conscience is not infallible. Right and wrong are immutable but what men think about them changes. The Old Testament standards are not those of the New. The fundamental principles are the same but the applications to life are different. Some things those old saints did with a good conscience we condemn, and they would have condemned some things we approve. The conscience needs enlightenment. That is equally true of the scientific reason. The criticism of the one applies equally to the other. If we deny the authority of conscience because of its blunders we must deny the authority of reason for it has also blundered.

Conscience, which ought never to be confused with the moral law, is the moral function of the mind. It is one of the native mental powers and differs from other faculties only in the sphere of its activities. It is complex. It has two primary elements. The one is intellectual and the other is feeling. The intellectual consists of intuitions and judgments. There are two distinct kinds of judgments. The one is judgments in regard to the law, inferences from the intuitive principles in their applications to moral life. The other is judgment upon voluntary actions, pronouncing them right or wrong according to their conformity to our conception of the law.

If there are moral intuitions they have all the validity and authority of primary principles. They can not be proved or questioned. They are of the same force and value as the axioms of mathematics and the ideas of substance, cause, infinity and all the other primary, neces-

sary truths. Are there any such primary moral principles? Kant held that they constituted the moral law. That is the reason that he said that conscience is infallible. He was not wholly right. He ignored the conscience of everyday life. Locke taught that conscience is entirely empirical and that the moral law is drawn only from experience. He used conscience as a proof that there are no innate ideas, by which he meant no primary intuitions. The evolutionary psychology and the ethics based upon it agree with Locke. It is necessary to their theory of the evolution of man. Hedonists and Utilitarians are opposed to intuitionism. Happiness is the only motive of human conduct, the supreme end of human life, and we are left to experience to learn what conduces to pleasure and what does not. If there seem to be intuitions they are experiences of our long ago ancestors that became ingrained in our physical organism and are transmitted by natural heredity. But if there are no necessary principles from which to start—there is nothing above probability and Socrates and the world have been mistaken in believing that moral truth is absolutely certain. It may be a delusion that supreme selfishness is wrong but if so what then is certain?

It may be difficult to arrange a catalogue of the primary moral intuitions. It is more difficult because the moral and physical are in so many things intertwined. It can be said that we learned by experience what we really learned by intuition. Justice seems to be intuitional but Prof. H. Sidgewick has shown how it might have been learned by the benefits it brings. But certainly it is self-evident that reason ought to respect itself, that a perfect character ought to be revered, that personality is sacred, that self-respect and self-love independent of any personal advantage are right. Any attempt to prove any of these things is involved in reasoning in a circle. They are universal, necessary convictions. They lie at the foundation of our Ten Commandments and of every moral precept. Empirical philosophers point out the difference in the moral conceptions that are found in the dif-

ferent moral codes as conclusive evidence that there are no moral necessary truths but they overlook the fundamental agreements. These intuitions have ultimate authority. They can not be denied without absurdity. Every ethical writer assumes them even while attempting to disprove them.

Our moral codes are built up by applying these intuitive principles to life. Most of our moral laws are deductions. They are formed by inferences and here, as in all reasoning based upon experience, there is the possibility of error. All government rests upon the intuitive principle of justice but no civil code is infallible. Exact science has its beginning in intuitions of reason assumed as laws of thought but science has its errors. "Seeing is believing," but sight sometimes deceives us. Memory, the treasury of personal experience, is not absolutely trustworthy. But as every other faculty has its convictions and the errors are only temporary, so with conscience. The conscience, somewhat different from the others, has among its fundamental principles the obligation of self-conviction. It knows its responsibility for enlightenment. It forces itself to correct itself. The feelings have nothing to do with the authority of conscience. They are the reactions of the self upon conceptions of applied law. When the conscience recognizes a duty the feelings respond with a sense of obligation. When the conscience sees an act of conformity with the law there is a feeling of approval. These feelings can be cultivated or suppressed. They may be kept keen and sensitive, or they may become callous. The feelings are the motive side of conscience. As conscience is under obligation to have itself enlightened it is also under obligation to cherish and develop the right kind of emotions. Aristotle emphasized the fact of habit in morality. The habit of conscience is found especially in the feelings.

Conscience is always binding. Even an erring conscience must be obeyed. That one has obeyed his conscience is always at least a partial excuse, unless one has bribed it. Conscience is always governed by what one

believes to be God's command and if one disobeys it is rebellion against God. It is an intentional sin. It is a repudiation of God's right to rule and our obligation to obey. What we do may be objectively right but we have put ourselves on the side of wrong. Saul of Tarsus honestly believed that he was doing God's service when he persecuted Christians and it would have been wrong in him if he had not done it. He would never have been called to be an apostle. Because he did it ignorantly he was excused, and because he was so faithful and zealous in doing what he mistakenly thought to be his duty he was honored with a higher call. When he found out his error he was profoundly sorry for the wrongs and injuries he had done and the mistakes he had made. But if we have the opportunity to know the right the error is set down on the side of our liabilities. "O Jerusalem, if you had known, but you would not know, therefore your enemies shall lay you even with the ground." The Scribes and Pharisees had larger opportunities of knowing the law and were morally more decent than the publicans and sinners, but they perverted the law and seared their consciences and were the greater offenders. "It is never safe to do anything against one's conscience."

Dorner suggests that when Luther said that he had a deeper meaning than is generally recognized. He was asserting the immediateness of his knowledge of the truth of justification similar to the intuitions of conscience. If that be true, conscience meant for him not simply the moral but also the spiritual faculty. Luther did believe in the intuitions of faith by which he criticised the Scriptural canon. It was that intuition that gave him certainty, not only of the forgiveness of his sins, but also of fundamental doctrines like that of the person of Christ and the nature of the sacraments. Whatever may have been the full meaning of Luther's words they illustrate the function of conscience in regard to doctrine. While it may reject a doctrine as false because it is inherently immoral it is not the universal judge of doctrines. There are false doctrines that lie beyond its province. Consci-

ence can only tell us our duty in regard to the truth. That is one thing that Luther certainly did mean.

Conscience forbids us to deny the truth. If Luther had denied that he wrote the books or had detracted as false what he believed to be the truth he would have violated his conscience. It is not always necessary to confess all that we believe. Sometimes it may be wrong, because it is unwise, to do it. But it is always a sin to deny it or compromise it. Conscience forbids us also to profess to believe what we do not. Concessions of truth for the sake of union are sins. Fraternizations when the importance of truth is minimized are wrong. Associations on common grounds must be so guarded that the distinctive differences must not be sacrificed. Conscience regards truth as sacred and can never consent to its being bartered for temporary harmony.

Conscience commands us to seek the truth. Its throne is planted in the center of the realm of practical truth. It is deeply interested in everything that pertains to character. Science in all its departments is extending the range of moral principles and giving breadth to the moral code. Religion furnishes it with the highest motives and opens a broader field of relations and is enlarging the scope of obligations. We were made to know the truth, and the greatest possible knowledge is an essential part of our perfection. Conscience demands that we seek to know all the truth that lies within our reach. The truth makes the conscience free. The truth sanctifies it. Indifference to truth is the sure sign of its degradation and thralldom. Luther's clarion note was the declaration of the liberty of conscience. It became free to seek the truth, to confess it, and promulgate it. It was its resurrection day to its rightful authority.

This authority of conscience is being slowly undermined by the growing latitudinarianism. We see one after another of our cherished beliefs slipping away. They are all incidentals but they are dragging after them essentials. The old theory of inspiration is widely surrendered and we are coming to a denial of any inspiration

at all. We have given up the old six days of creation and the story of creation is remanded to the realm of myths. We have found out that the biological kingdom is governed by natural laws and species are closely interlinked with each other and we have no need of a creator. There are different parts of the Church with Christian people in all of them and we dump distinctive creeds upon the junk pile. We are growing very liberal towards everything except devotion to the truth. The man who refuses to recognize all creeds as equally good is denounced as narrow and bigoted. Conscience, shorn of its authority in demanding fidelity to truth, is crippled in other spheres. This may have much to do with the neglect into which it has fallen even in directly practical moral conduct.

The jurisdiction of conscience is the individual. It is purely personal. Here the self stands out alone. Another may influence it by enlightening or deluding or through the awakened passions overriding it, but the final action in every instance is its own. In it the personality realizes its individuality. Tyranny has done its utmost when it has crushed conscience. When Luther asserted its independence of all authority either imperial or ecclesiastical he laid the foundation for civil and religious freedom. It is answerable only to itself and God. "To his own master every one standeth or falleth."

The sovereignty of conscience puts restrictions upon criticism of our fellowmen. "Who art thou that judgeth another man's servant?" We cannot avoid forming opinions about the conduct of other people. We must approve what seems to us to be right and condemn that which appears to be wrong. We must necessarily form estimates of character. It is the condition of association, of self-protection and of all government. If we are perfectly sure that a man has maliciously killed another or stolen or spread a slander, irresistibly we pronounce him guilty. But there is a limit to these judgments indicated by our Savior when He said, "Judge not," and by James when he asked "Who art thou that judgeth an-

other." The conscience of each one must find the boundary line between permissible and forbidden criticism. But the sovereignty of the individual conscience is not unlimited. It is like the sovereignty of a nation. No nation has the right to infringe upon the sovereignty of other nations. It is true of the liberty of the individual citizen. His liberty is bounded by the liberty of his fellow citizens. The freest State, allowing the largest liberty to conscience, can not tolerate that which is destructive to the commonwealth. The Mormon plead conscience in defense of polygamy. But the Government could not admit the plea because it destroyed the family, which is the social unit. A man may believe in polygamy, but he must not practice it. Heretics plead conscience. No one wants to interfere with their private opinions further than the privilege of discussing them, but when they ask recognition and fellowship the rights of other consciences are called into action, and when they are refused there is no ground for the charge of intolerance. Other people have consciences as well as the heretic. Paul, who plead for liberty of conscience, delivered over to Satan Hymeneas and Alexander because they had made shipwreck of the faith, and in it he was "holding faith and a good conscience."

Conscience has its authority in the unregenerate and the heathen. It does not have spiritual, but moral value. Morality and spirituality are closely related but are by no means identical. One may have moral worth without being a Christian. Conscience like reason was darkened and stripped of all spiritual power by the Fall but not annihilated. Paul recognized its existence and attributed to it a certain function among the heathen. "For when the Gentiles who have not the revealed law, do by nature the things contained in the law, their having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their consciences also bearing witness, their thoughts the meanwhile accusing or else excusing one another." Our zealous Augustinians in trying to defend the doctrine of total depravity have denied that there is any good of any kind in human nature.

They have misunderstood the doctrines they were trying to maintain. Amsdorf in the time of the Reformation said that our nature is essentially corrupt. They have ignored or been ignorant of clearly established facts. The oldest relics of literature, dating 4450 B. C., and 3956 B. C., are practical ethics. Kakimna wrote on Manners, "If thou sittest down to eat with others despise the dishes which thou cravest." "Veracity is degrading, for there is bestiality in it." Ptah Hotep has many excellent precepts on self-control. "Do not give way to thy temper on account of what occurs around thee." "Do not be in a bad temper with thy neighbors. It is wrong for a man to get in a passion with neighbors." "Take care of thy home; love thy wife purely." There can be no suspicion that these were borrowed without credit from Moses. Aristotle is studied to-day by all ethical philosophers. Seneca, Epictetus and Marcus Aurelius are widely known and extensively read in popular editions in Christian countries. Even if we allow that this last group drew from St. Paul it is still certain that they have a moral instinct that selected and a moral system into which these Christian ideas were incorporated. Conscience has always been a rule of life for men everywhere. St. Paul says that it is the rule by which the heathen must be judged. It moved them, as he said at Athens, to "seek God, if haply they might feel after him and find him." It may not have given them the idea of sin but it did give them a consciousness of unworthiness. It was not sufficient to make them acquainted with God, but it did give them evidence of the fact of God's existence. It was the point of access and the ground of Paul's call to repentance. It must always remain in the unregenerate a door to the Gospel. Without conscience no man could ever realize that he is a sinner and needs a Savior. The law is a schoolmaster awakening the sense of sin and making him willing to submit to the influence of the Spirit in the means of grace. The natural conscience is not a cause but a condition of our salvation. The Holy Spirit planting Himself upon its natural authority lifts it up into the

sphere of the spiritual and makes it a guide and motive power in a consecrated life. With this wider view that religion gives us we enlarge the doctrine of Butler and say, If conscience perfectly enlightened by Holy Scripture and moved by supreme love for God, had the power as it has the manifest authority, it would absolutely govern the world.

*Roanoke College,
Salem, Va.*

ARTICLE XI.

CURRENT THEOLOGICAL THOUGHT.

BY PROFESSOR J. A. SINGMASTER, D.D.

Principal S. H. Mellone, of Manchester, Eng., writes in the *Hibbert Journal* (Oct. 1918) of Prayer as follows:

“Prayer is the offering of a desire to a Divine Being who is recognized as personal and as able to respond. On such a Power men feel themselves to be dependent. It is therefore almost a psychological necessity that prayer should take the petitionary form,—the natural form in which the sense of dependence finds expression: for even in the inner life of the spirit we are perpetually reminded how great our needs are, and how small is the inner provision we have made to meet the danger, temptations, and perplexities that surround us. Petition is not the whole of prayer; but it is a legitimate and necessary part of it, flowing from the imperfection and incompleteness of human life. It is, again, almost a psychological necessity that petition should take the verbal form. It is true that no human quality can fully utter itself in speech. Readers of Browning will be familiar with this thought, and with the passionate denial that

This coil
Of statement, comment, query, and response,
Tatters all too contaminate for use,

can come between the human heart and the Divine. But we cannot throw away our instruments, because they are imperfect. The feeling from which desire springs always seeks to complete itself by finding some expression, however imperfect, in words.

Prayer does not involve the exclusion of petition, or the annihilation of desire, or the resolution of all desires into the one aspiration of Quietism, ‘Thy will be

done.' Even contemplation of the character of God, even communion with Him, if it ends in mere resignation of ourselves to His will, is scarcely to be distinguished from the theistic fatalism of Islam, with its submission to the inexorable Will which it calls God."

In the same *Journal*, W. W. Seaton, of London, discusses "The Basis of Reunion of Christendom. We quote the following paragraph:

"But far more menacing to the success of any proposals for reunion are the questions of order connected with the claim of the Pope, as occupant of the 'Cathedra Petri,' to be the center and origin of unity in the whole Church, and to wield a monarchical jurisdiction over the Church in virtue of the potentior principalitas inherent in his see, and to be the viceregent of Christ on earth, notwithstanding the fact that he occupies his position without the elective voice of the episcopate of the whole Church, with indeed the support of only a fraction of that episcopate. The present dominance of ultramontaniam in the policy of the Curia is not an encouraging feature; even less encouraging is the notorious and incontrovertible association of the Holy See with Germanophile influences during the present war, which cannot fail to create prejudices in the minds of ardent friends of reunion in the Allied countries—prejudices which it may take many years to remove. There is also in the way the persistent refusal to recognize the validity of Anglican orders, coupled, it must be admitted, with the refusal to condemn them."

"From Science to Religion" is the subject of another valuable article in the *Hibbert Journal*," in which Prof. Gibson, of Australia, relates reason and religion as follows:

Now this rational element may become intellectually explicit; we then call it religious belief. And there is in all religion a tendency to seek expression in intellectual terms, and frame its convictions into beliefs. Our faith,

our sense of spiritual reality is not content to define itself imaginatively in the literary forms of legend and parable, but will seek sooner or later a more definitely philosophical expression. A religion of love feels the need of reflectively realising the significance and import of its fundamental principle and of systematizing its insight not only in terms of the imagination but also in terms of thought. And it is only when religion blossoms into religious belief that it is rational in the richer and riper sense of the term. Religion cannot rise to its full stature only through the help of thought. But the thought must be its own: it must be rooted in religious insight, and its function must be to define and to clarify religious experience and aspiration. Beliefs, in a word, must be the defining feelers of faith. Severed from the faith they seek to clarify, they may still have a certain fossil value, but religiously they are, and remain, sapless and dead.

In the *Harvard Review* (Oct.) the Rev. Alfred Fawkes, of Rugby, Eng., discusses "The Papacy and the Modern State" in which he characterizes the Papacy as a fossil and predicts its downfall.

"The Papacy, therefore, survives like a fossil remnant of earlier strata in a new geographical formation; it shows us what the past of the race has been. And if, when we consider its long history, it seems to us that from the first its material side has been more prominent than its moral, we may remember the saying of the historian, that 'the natural man is a born Catholic.' Esau is supplanted, not only because Jacob is a supplanter, but because he, Esau, lays himself open to being supplanted, and so becomes the trickster's easy prey."

"It is probable that the destiny of the Papacy will work itself out rather by detrition than by catastrophe; the end is not, and will not be, yet. No human institution lives so successfully on a false reputation; so effectively disguises its losses and placards its gains. But the balance sheet is decisive. The future of Latin religion is a problem; that of Latin Catholicism, in its his-

torical shape, is not. The divergence of principle between the Papacy and the modern State places the future of the Papacy beyond question: it 'must decrease.' "

The distinguished architect, Ralph Adams Cram, of Boston, describes in *The Yale Review* the glories of the "Rheims Cathedral" as it was, and its destruction by the Germans. In his opinion Rheims was the finest of the great cathedrals.

"Rheims was only one amongst some eight or ten great churches, each of which possesses some quality of possibly greater perfection. Chartres is more faultless in its interior proportions; its porches are rivalled nowhere on earth, and its glass is the most beautiful the world has ever seen, or will see. Bourges has more classical calm combined with a finer fancy in its composition. Paris boasts a facade that finds its equal for pure majesty only in the art of Greece. The west front of Amiens has a more delicate scale and a more subtle poetry, while Laon, Soissons, and Coutances all can plead some single perfection as theirs beyond appeal. And yet—when all is said and done—Rheims remained the perfect and well-rounded synthesis, for it possessed absolute unity and consistency and stood as the serene embodiment of Mediaevalism—polished, perfected, and complete."

"There is no nobler art than this of Rheims, and through it we are little by little discovering what it really was, this civilization of the twelfth and thirteenth centuries that had such distinguished results and that for so long we have ignored or misunderstood.

"As the mighty material fabric of Rheims pitifully dissolves before our eyes, I seem to see revealed a spiritual tabernacle not made by hands. As each tattered fragment of immortal glass twists in its broken sockets and falls to the shattered pavements; as each scorched and ruined statue topples from its crumbling niche; as under the bursting of incessant bombs new chasms are torn in wall and vault, and the leaping defensive buttresses break and fall away, increasingly is revealed the

indestructible spiritual fabric that is Rheims—and more than Rheims. Dissolution reveals while it destroys, and what it reveals is the soul of Rheims. Neither savage Huns, red-handed from Liege and Louvain and under sentence of damnation for their sins, can destroy this thing, nor can time itself in its inexorable warfare of forgetfulness. The great church may fall headlong within the collapsing boundaries of its own circuit, becoming one with the dust heaps of Arras and Verdun, but to the end of time the spiritual fact of Rheims will remain at once the eternal interpreter of the Prussian and the eternal revealer of the truth of Mediaevalism.”

The American Journal of Sociology (Nov.) publishes an article on “The Ethics of Luxury and Leisure” by H. L. Stewart, of Dalhousie University, pleads for a standard of life above the level of bare physical necessities. He says in part:

“Only from the standpoint of asceticism, or extreme Puritanism, can one deny the value of maintaining a standard of life above the level of bare physical necessities. Nor can it be doubted that the desire to secure this is a powerful impulse to exertion, and that in its absence very many of those who are now strenuous in their daily callings would recede to that minimum beyond which they would see no object to be secured. The artisan who seeks for some modest adornment for his home may be said to be aiming at luxury, and as I write these lines the evening paper brings me the news that according to a professor in Harvard every person who spends more than twelve cents a day on food is just now to be called luxurious. But it is the prospect of something beyond this which commonly makes the artisan a better workman, and if he wishes to obtain it not merely for himself but for his wife and children, he is moved by a feeling which deserves all the encouragement we can give it. One recalls Enoch Arden:

Thus earn'd a scanty living for himself;
Yet since he did but labour for himself,
Work without hope, there was not life in it
Whereby the man could live.

Objects of aesthetic enjoyment, whether they be, on one level, a cottage piano, or, on another, a rare and wonderful painting, may be looked upon as luxuries. But they are so only in that sense in which Providence has made the earth luxurious. They cannot be condemned without reflecting on those lilies of the field which have no utilitarian function, and which as a means to the development of man's highest faculties are, even in a strict sense, useful."

Mr. Sherwood Eddy in the *International Review of Missions* (Oct.) discusses "Where China Stands To-day." He speaks hopefully of the ancient empire as a field of missions.

"To-day China seems to be on the verge of a religious movement far greater than any of these. All the conditions seem to be ripe for a widespread spiritual awakening. The leaders have been shaken from their self-confidence and security, and are already seriously considering the claims of Jesus Christ and the promise which Christianity offers to the individual, the family and the nation. The toiling masses seem to be losing something at least of their age-long conservatism and their antipathy to foreigners and to new ways, and are in deep need of a movement which shall permeate the lower classes, as the mass movement has done in many parts of India. The Christian Churches are awake as never before, and their splendid response in the recent evangelistic campaign, the widespread interest and earnest effort of the laity and the growing movement for personal evangelism seem to offer strong hope that China may be on the verge of such a spiritual awakening.

"If ever a nation needed help China needs it now. It is of deep significance that just at this hour of national need and possibly even of national humiliation, the Chris-

tians of China are awakening to a sense of their responsibility and are going out with the compelling message of the Gospel and the challenge of Christ's power to save as never before. Internal warfare, famine and flood, corruption of officials, have driven large numbers of thinking men in China to face the challenge of Christ as the only hope of saving the nation. And just at this time of desperate need there has come this encouraging awakening among the Chinese Christians."

The Review and Expositor publishes an article from the pen of Prof. H. W. Robinson, of Rawdon College, England, on "Theology After the War," in which he predicts that the Queen of Sciences will continue her reign.

"The war has created no new problem for theology. It has brought home to the popular imagination old problems on a vast and unprecedented scale, and so far will without doubt have a deep and far-reaching influence upon religion. The 'average man' has been compelled to think about the reality of providence, the significance of prayer, the possibilities of life beyond death, with widely different individual conclusions. There is an increased impatience with unrealities, and a greater sense of freedom in rejecting them, though this may fall far short of an earnest demand for realities. The truth seems to be that the war is a landmark in the history of theology rather in relation to the past than to the future. The war will serve, in fact, to mark off four hundred years of Protestant theology, of which period the last phase began some hundred and forty years ago, with the critical philosophy of Kant. As the roots of Medievalism are planted in the life and thought of the Ancient Church, and those of Protestant theology in the life and thought of the Middle Ages, so we may expect to find the theology of the future era already begun in the tendencies of the period that lies behind us. The surest prophecies are interpretations of the past."

In an article in the *Reformed Church Review* on "The

War and Church Unity," Dr. Rufus W. Miller commends the Community Church as follows:

"The community Church idea points the way to co-operation, not competition. Who cannot see the multiplied power and influence of the Christian minister if, as a result of union of denominations and of particular or local congregations in our own cities, there was a proper distribution of church buildings and plants with the assignment of work to ministers for which they are fitted. Some men can preach, some are strong executives, others devoted pastors but few ministers are equally strong in the pulpit, in the pastorate and in executive functions. If we had co-operative Protestantism, with the reduction of denominations to two or three great families of churches, it would be possible to have great preaching centers, with a distribution of smaller buildings covering a given parish, for the work of religious education and Christian service. It would mean collegiate system of pastorates, with an ample corps of properly developed men, for the work of the Christian Church, in a sane and well directed fashion. Such a union of churches and re-establishment of parish lines would mean more economy in plans, in money, in service, in worship and thousands saved to support adequately home and foreign missions and the Church in various communities, molding the thoughts of the community and leading in all great movements.

"Such a nation of churches and re-establishment of parish lines would result in greater efficiency for the ministry, in larger service for the laity, more comprehensive plans for the community, nation and world and millions of dollars would be saved to support, adequately, home and foreign missions."

Prof. F. W. Loetscher concludes a study of "Luther and the Problem of Authority in Religion" in the *Princeton Theological Review*. He sums up the result of his investigation in the following discriminating paragraph:

"It must be acknowledged that Luther deeply experi-

enced the grace of God revealed to him in the Christ of the sacred Scriptures, and in his bold attack upon all the other traditional authorities of the Church, he by means of the Gospel that had made him free won the battle of evangelical liberty for his generation and for the modern world. He has taught us, as Kunze well says, that 'the Church can get beyond the Christianity of any preceding generation, even that of the first; but it can get beyond the apostolic Gospel as little as it can get beyond itself.' However unsatisfactory some of the details of his treatment may be, Luther saw with hawk-like clearness the main point in the solution of the problem of authority in the Christian religion; the inspired Scriptures carry themselves; they do not depend for their power on the testimony of the Church or any human authority, but only on the witness of the Holy Spirit who creates in the believing heart the conviction of their divine origin and contents; and in determining the compass of the canon, the Church of every age may, and indeed must, employ its best critical skill to ascertain what books the authoritative leaders of the primitive Church—the Apostles—themselves wrote or sanctioned to be the supreme and exclusive rule of faith and life. The authority of Scripture is in the final analysis the authority of Christ to whom the whole Scripture as an organic body of revealed truth bears testimony; but it is only through the inspired Apostles that we can know Christ as Luther knew and proclaimed Him in the great evangelical revival of the sixteenth century."

The Methodist Review (Sept.-Oct.) speaks hopefully of "The New Opportunity for Evangelical Christianity" opened by the great war.

"What we have to report in these lines is a matter open to the view of all observers of the religious aspects of the war. God in his own marvelous way has opened to the evangelical Christians of the world a great and effectual door. In ways hitherto undreamed of the Macedonian cry for help is coming to us from France and Italy and

Russia. Only in this case the call for help is not, as in Paul's day, a mere unconscious state of need. The people of these countries know that they want us, and are plainly declaring it. To be sure, they are not inviting us to come over and convert them. Nor are we going in the spirit of proselytizers. In the frank spirit of brotherhood we are there, working mostly under the auspices of the Young Men's Christian Association, to do what we can for the bodies and the souls of the soldiers. But just because we are with them in such a service of love, the people are taking knowledge of who and what we are. Of course the Catholics are at work there, too, and they are rendering admirable service. But by far the larger part of the service rendered in the name of our common Lord is done by Protestants. The amount of sympathy for the evangelical type of Christianity which has been aroused thus undesignedly seems to be very great and significant. Therefore, not in the spirit of proselytizing, but in the sincerity of those who recognize that they have a trust committed to them and desire to give an account to their Lord, we must answer the call to give the Gospel in its simplicity and purity to those who have it not and are hungering for it. We are not to take advantage of their present distress in order to carry on a more or less secret proselytizing propaganda. That would be utterly unworthy of our high mission. But already a most significant demand has made itself felt for the light and comfort of the Gospel for those who have been called Catholics, but what an extent this estrangement had developed both in France and Italy and even in Greek-Catholic Russia before the war called us to come to them."

Gettysburg, Pa.

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

GEORGE H. DORAN CO. NEW YORK.

The Christian Doctrine of Reconciliation. By the late Principal James Denney, D.D. Cloth, 8mo. Pp. 339. Price \$2.00 net.

The volume before us contains the Cunningham Lectures for 1917. On account of the illness and death of the lamented author they were not delivered. Fortunately, however, they were ready for the press. They constitute the last thoughts of a distinguished scholar on a subject of vital interest to the believer. They have received the highest praise from the author's contemporaries in England and Scotland. Principal Davidson, of London, declares that "the present volume will take its place among the standards of the evangelical faith." Principal Whyte, of Edinburgh, confesses that he lacks language to tell "the expansion and elevation and exhilaration and gospeling of mind and heart that have come" to him from his repeated readings of this book.

Approaching this volume under the prepossession of the above unconditional and almost passionate endorsements, I also shared somewhat in the mental exaltation and spiritual quickening created by the perusal of its earlier chapters. But as I read I discovered what seems to be a vagueness in the general treatment, with some incoherencies and inconsistencies and, in important particulars, distinct departure from the evangelical faith. It is with real reluctance that I feel compelled to offer these strictures and to justify them by citations from the volume itself.

Concerning the objectivity of the atonement Dr. Denney is clear and explicit. He says, "All sacrifice was sacrifice offered *to God*, and, whatever its value, it had that value *for Him*. No man ever thought of offering sacrifice for the sake of the moral effect it was to produce on himself. If we say that the death of Christ was an atoning sacrifice, then the atonement was an objective atonement. It is to God it is offered, and it is to God it makes a difference." p. 30. Of ransom it is said that it has "its meaning and relation to God. The ransom is not

paid to us. Its virtue does not lie in what we think about it. It has infinite worth in itself and to God, and if it has any significance which we call atoning, it must be that of an objective atonement." p. 33. And so also the author accepts propitiation as real and literal. He says, "We cannot dispense with the ideas of propitiation. We cannot dispense with a work of reconciliation which is as objective as Christ Himself and has its independent objective value to God, let our estimate of it be what it will. The world with Christ and His Passion in it is a different place from the world without Christ and His Passion in it. It is a different place to God, and God's attitude to it is different. Is there any other way to express this than by saying that Christ and His Passion constitute an objective atonement, and that it is on the basis of this that men are reconciled to God?" p. 236.

The author goes on to say "that in the New Testament God is never spoken of as the object of reconciliation. Man is reconciled to God, but we never read that God is reconciled to man. God is always the subject of the verb '*to reconcile*.'" This assertion is not strictly correct. The word reconciliation (*Katalage*) in the Greek does not have an exact equivalent in English. It can be shown by citations from the classics as well as from the Septuagint that "the change indicated by *Katalage* is primarily and essentially accomplished in God. To the change in man no attention is paid. God gives up His wrath against the sinner" (Lipsius). Thayer and Grim both define the word as meaning "to receive into favor." In Romans 5:10 "we were reconciled to God" is the same as "justified" in verse 9, and means "rendered pleasing to God." One might expect in so learned a work accurate etymological definitions of words which were evidently chosen by Paul with the purpose of conveying distinct ideas; but Dr. Denney carefully and seemingly deliberately refrains from this.

Let us, however, accept what the author says concerning an objective atonement made by Christ who thereby not only reconciles us to God but also reconciles God to us (p. 38). There can be no objection to the broad statement "that while the agony and the Passion were not penal in the sense of coming upon Jesus through a bad conscience, or making Him the personal object of divine wrath, they were penal in the sense that in that dark hour He had to realize to the full the divine reaction against sin in the race in which He was incorporated, and that without doing so to the uttermost He could not have been

the Redeemer of that race from sin, or the Reconciler of sinful men to God." (p. 273).

The objection to Dr. Denney's view of the Atonement is that which the evangelical Church has always felt toward what is known as the Moral Influence Theory, first proposed by Abelard, and endorsed in the last century by two distinguished writers, Norman McLeod in England, and Horace Bushnell in America. While Denney does not accept their teachings in full, he considers them the most valuable contributions to the subject in modern theological literature.

Denney also rejects the biblical and theological distinction between justification on the one hand and regeneration and sanctification on the other. The believing sinner is not only accepted by God "as righteous," but the author declares "he is righteous." (p. 290).

While building his doctrine of Reconciliation on the New Testament there is a more or less underestimation by Dr. Denney of its authority, and at times a distinct repudiation of Paul's ideas. In the Pauline teachings on baptism Denney finds that the form of these is "due as much to nascent Catholicism as to the experience of the first days." (p. 318).

It is declared that the human nature of Christ had the "latent possibility of sin in it." (245f.) This teaching is unbiblical and untrue, because it denies the Deity of Christ. He was as sinless and as impeccable as the Father. The most prominent and glaring false and unbiblical teaching is in regard to the personality of the Holy Ghost. "It is remarkable that unpardonable sin in the New Testament," says Dr Denney, "is always represented as sin against Christ, and against God's salvation as present in Him." The sin against the Holy Spirit (Mark 3:28-30) is simply, it is declared, sinning against the power of God. (p. 221). Again he says, "There is no justification * * for representing the Spirit as a third person in the same sense as God and Christ. Paul never knew Christ except as Spirit." (p. 311). The whole tenor of the context confirms the impression that to Dr. Denney the Godhead is not a Trinity but a duality. The logic of the position ends inevitably in Sabellianism.

Dr. Denney has written much that is true and valuable, but he has not spoken the last word concerning reconciliation.

J. A. SINGMASTER.

Syria and the Holy Land. By Principal Sir George Adam Smith. Paper. Pp. 61, 2 maps. 50 cents.

Principal Sir George Adam Smith, the foremost geographer of the Holy Land, has left, as a souvenir of his recent visit to the United States, this brochure which the Doran Company has published in a convenient and inexpensive form. Into these few pages Principal Smith has compressed a history of these lands and a very adequate description of them. Whatever he puts his pen to is illuminated. Here is a miniature of Principal Smith's monumental work on the Historical Geography of the Holy Land, brought quite up to date, which Bible students will cherish. The maps of Syria, Mesopotamia and adjacent lands, with the larger map of Palestine, are very valuable.

HERBERT C. ALLEMAN.

NORTHWESTERN PUBLISHING HOUSE. MILWAUKEE.

The Ancient World, a Compendium of Ancient History. By Karl Koehler. Paper. Pp. 43. 25 cents. \$2.50 per dozen.

Dr. Koehler is a professor in the Lutheran Seminary at Wauwatosa, Wis., a seminary of the Synodical Conference. In this pamphlet he has grouped thirteen outlines, comprising all the ancient history which plays into "the fulness of times." It is the author's purpose to expand them in a fuller treatment into several volumes, for which he has here very good groundwork. While most Seminary students have covered this ground in their college course it is well to review it from the standpoint of Christian faith. For this purpose these outlines will be useful.

HERBERT C. ALLEMAN.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

Prophecy and Fulfillment, or the Word Proved True. By Rev. William Schoeler. Paper. Pp. 77. Price 35 cents.

Pastor Schoeler has collected in a series of popular articles under the three heads, prophecies concerning cities, prophecies concerning countries and prophecies concerning Christ the wealth of fulfilled prediction to be found in

the Bible as a reinforcement of Christian faith. While Christian faith does not rest so largely upon fulfilled prediction as evidence of the truth of God's Word as this little book might lead the lay reader to suppose, nevertheless the Word is thus authenticated and we do well not to overlook this branch of Christian evidence which has been neglected by writers on this subject in recent years. Bible teachers will find this booklet a useful handbook.

HERBERT C. ALLEMAN.

THE MACMILLAN CO. NEW YORK.

Christian Internationalism. By William Pierson Merrill. Cloth. 8mo. Pp. 193. Price \$1.50.

"*Christian Internationalism*" is a simple but powerful plea for a League of Nations on the basis of the brotherhood of mankind. It shows how the genius of Christianity is international in its demands. The Bible, in both Testaments, inculcates the high ideals of friendship and good-will. War, in this age, is a disgrace to civilization and a reproach to the Church. Germany illustrates the fallacy of settling international problems with the sword. Every consideration of humanity, justice, trade, prosperity and religion cries out for a judicial tribunal which shall adjust all misunderstandings. The author points out the difficulties in the way of establishing such a tribunal, and shows that they are not insuperable. The volume is fittingly inscribed "to Mr. and Mrs. Andrew Carnegie, pioneers in true internationalism."

Dr. Merrill, a distinguished preacher, writes as he talks in an animated conversational style. The interest is well sustained through the entire book. The reader lays it down with the feeling that he has profited by the common-sense treatment of a great subject.

J. A. SINGMASTER.

The War and the Bible. By H. G. Enelow, D.D., Temple Emanu-El, New York. Cloth. 12mo. Pp. 115. Price 60 cents.

In the mind of a Jewish rabbi the Bible means the Old Testament whose teachings on war are finely set forth in the little volume before us. The Old Testament recognizes the necessity of just war, and regards it "as an ethical corrective and a means of spiritual purification." The great wars of the Bible gave Israel a place in history,

demonstrated the superiority of moral to material strength, and helped to purify the Jew's conception of religion. The Jews showed great heroism in their numerous wars. The Bible has stirring war poetry, some of which is in the nature of prayer. But above all the Bible presents the ideal of peace.

J. A. SINGMASTER.

God's Responsibility for the War. By Edward S. Drown, D.D., Professor in the Episcopal Theological School in Cambridge. Cloth. 12mo. Pp. 56. Price 60 cents.

This is a brief, but thoughtful and satisfactory discussion of God's Responsibility for the war. God has been on trial in the minds of many, who have concluded that unless they get a clear explanation of why He did not interfere, they will forever renounce Him! This irreverence, of course, does not proceed from Christians. Dr. Drown naturally touches upon the old problem of evil, and examines the theories of the limitations of God and finds them wanting. To deprive God of omnipotence would be to deny Him; yet omnipotence must be reconciled with the existence of evil.

There are some things which God cannot do, because He cannot deny Himself; He cannot contradict Himself. He cannot make two plus two equal five. Such things do not deprive God of omnipotence. This principle applied to God's attitude toward evil shows that as a moral being He cannot stop it by force. God has revealed great principles of righteousness and peace, and these alone by His grace can and will bring about the overthrow of evil. Our Lord won by suffering love. This love is the real force of God, His moral omnipotence.

J. A. SINGMASTER.

The History of Religion. By E. Washburn Hopkins, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology, Yale University. Pp. 624. Price \$3.00.

The Religion of Israel. By George A. Barton, Ph.D., LL.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. Pp. 283. Price \$2.00.

These are the first two volumes of the Religious Science and Literature Series projected and edited by Prof. E. Hershey Sneath of Yale University. The series is de-

signed for class-room use in colleges and universities, and when completed will embrace the following volumes, in addition to the two now issued:

Psychology of Religion, by Prof. Luther A. Weigle, Yale University.

Philosophy of Religion, by Prof. Douglas C. Macintosh, Yale University.

History and Literature of the Old Testament, by Prof. Charles C. Torrey, Yale University.

History and Literature of the New Testament, by Prof. Henry T. Fowler, Brown University.

Life and Teachings of Jesus, by Prof. Edw. I. Bosworth, Oberlin Seminary.

The English Bible, by Prof. Josiah H. Penniman, University of Pennsylvania.

History of the Christian Religion, by Prof. John W. Platner, Andover Theological Seminary.

The comprehensiveness of the scheme will at once be manifest, and the writers secured indicate the purpose of the editor to keep the series abreast of the standards of modern scholarship.

Naturally the first volume is on the History of Religions, and Prof. Hopkins' book sets a high standard for the series. It is encyclopedic in contents, and, though failing to satisfy the author because of the necessary limitations of a serial volume, we venture the opinion that it would be difficult to compress into six hundred pages more pertinent material. Moreover, Prof. Hopkins' concise and perspicuous style makes the volume available for its purpose.

The author's definition of religion is felicitous: *Squaring human life with superhuman life*—as a comparison with the many others which have been proposed will show. It assumes *faith* and lays the emphasis on the adjustment to superhuman life "without which religion becomes pretence and hypocrisy." He disclaims any attempt to classify religions, believing that all the classifications are more or less artificial. He believes that he has widened and made more inclusive the foundation of religion by rejecting all theories that presuppose the priority of either religion or magic and by resting on the simplest apprehension of objective potency as his starting-point. This he finds, in the simplest form, in African tribal religions, and he passes in an ascending scale, rather than by any geographic grouping, to the religions of Israel, Greece, Rome, and, finally, Christianity. The treatment, as we have indicated, is encyclopedic; indeed,

it is a question whether for a college text-book it is not too detailed and voluminous.

Prof. Hopkins has been a discriminating student of the sources and his valuation of the work of special scholars seems to us in the main judicious. His treatment of the religion of Israel is both commendable and disappointing. The historical method is pressed too far, in the space at his disposal, for an adequate, constructive treatment, and raises too many questions for a class-room handbook. On the other hand, the author's training enables him to draw the line between history and speculation; e. g., as to the original home of the Semitic ancestors of the Hebrews and the settlement of the tribes in Palestine. He also discerns—what lies on the surface of the Old Testament, when allowed to give its own testimony—that “the Prophets knew a holy law, probably even many of the minute directions afterwards codified in PC. A code is based on law, not law on a code.” His treatment of the Prophets shows a fine appreciation of the unfolding of the prophetic message with its constant appeal to the standard which somehow was known to the intelligent Israelite. The author's review of Israel's religion is most disappointing in his failure to state constructively the religious teaching of the Old Testament. E. g., there is no mention of the book of Job and a very inadequate statement of the Messianic hope. The chapter on the Religion of Christ and Christianity is also inadequate. One cannot epitomize the religion of Christ in several pages and write the history of the Christian Church in fifty. Perhaps the task had better not be attempted. A comparison with the similar chapter in Menzies' *History of Religions* adds emphasis to our Lord's words, “The letter killeth, the spirit maketh alive.”

The modern method of writing a Religion of Israel is well illustrated in Prof. Barton's volume, though among Critical writers like Prof. Barton one star differeth from another star in glory. Prof. Barton's hobby is the fertilizing or life-producing element as the key to Semitic religious ideas, which form the foundation of Israel's religious ideas. Israel's religion was an evolution from a very primitive nature-worship. Arabia was the original home of the Semites, and from this center, the physical conditions of which must have been different then from now if this theory is correct, wave after wave of Semites was pushed out. These Semites, coming from arid Arabia, looked upon the oasis as divine, and “the spirit of an oasis—a spirit which could produce such refreshing

waters, such cooling shade, such delicious fruits and sustaining crops—would become to him a beneficent deity.” The religion of Israel did not begin until Moses; the Patriarchs were tribal names. Only the Joseph tribes were concerned in the Egyptian residence and bondage and, consequently, the Exodus, which occurred about 1200 B. C. The Leah tribes entered Palestine from the South in the fourteenth century B. C. It was the Joseph tribes which brought Yahweh, the god of the Kenites, with them into Palestine. Of course, on this hypothesis, the book of Joshua is not only merely schematic but a deliberate falsification, in contrast with its geographical accuracy. Yahweh was the god of the Joseph tribes; the other tribes had other gods. The name Yahweh comes from an Arabic root signifying sexual desire and probably means “He who causes to desire.” “There is no reason to believe that Yahweh in this early Kenite period differed materially from other Semitic gods. His worship was no more ethical than theirs. Down to a much later time he was worshipped in connection with pillars and Asherahs, which were in part sexual symbols.....” As late as David’s time the Hebrews, like other peoples of the same stage of culture, “used images of their *deities*” (italics ours). “The Decalogue of J... had not prohibited the use of such images, but only expensive images. ‘Thou shalt make thee no molten god.’ (Ex. 34:17). “Monotheism came in with the prophets of the eighth century B. C. Amos was the father of it.

On the whole Prof. Barton’s treatment of the Prophets is satisfactory—especially of Isaiah, where he rejects the thesis of many critics that “the utterances of a prophet must fit into the events of the period in which he lived.” Why he in turn places Micah 6:6-8 after, or in, the reign of Manasseh, for the same reason, is perplexing. The “ruling passion” of the Critic is strong.

This must suffice to indicate the principle followed by the author. All of Prof. Barton’s work is of so high an order as to make it valuable, and this book is no exception. As an *apologia pro fide mea* it is of interest to all scholars. As a text-book for the college class-room it is of doubtful value. For a discussion of the religion of Israel the Critics are dependent so largely on the Old Testament that all other sources of information are inconsequential. These may fix a date or throw light on a name, but the Old Testament as it stands, in the light of the unchanging East, presents a reasonable development. Historians classify nations in two groups: those whose

history began when the art of writing was known, and the opposite. Israel was of the first class. The ancestors of the Israelites separated themselves from the Babylonians at a time when the art of writing was practiced among the latter. It is not impossible, therefore, but highly probable, that records were made of the first experiences of the Patriarchs. Besides, tradition "does not invent names or persons" (Skinner), and the denial of the historicity of the Patriarchs would force us to account for the entrance of such figures as Abraham, Isaac and Jacob into the imagination of the Hebrews. The simple and natural delineation in Genesis has led even Eerdmans to confess: "From the character of the Israelitish legend I should not like to conclude that the persons of whom it relates never existed."

The objection to taking the historical order of the Old Testament as it stands is that, in the words of Wellhausen, it makes "the culmination come at the beginning." This begs the question. Besides, it is contrary to the career of Islam, e. g., which was on a higher plane in creative power a thousand years ago than now. The history of the religion of Israel is not in a line of unswerving ascent. And whatever this development was, so far as the sources disclose the facts, Israel's religion did not begin with totemism and animism, but, at the worst, only with "strange gods." (Josh. 24:2, 15). However, should the sources show "the culmination at the beginning"—that is, a personal God—why should not the historian acknowledge it? It is scientific to find history in its sources, not to evolve it out of a philosophical theory. "The self-consciousness of Israel," says A. B. Davidson, "is a phenomenon more singular than the religion itself." A nation records its history only when it becomes conscious that it has a history to record, and what it records bears the antecedent probability in its favor as to the order and importance of its epochs. It is just possible that Hegelian evolution does not explain Israel's religious history, and that the religion of Israel in the light of today will turn out to be the religion of the Old Testament as it stands.

HERBERT C. ALLEMAN.

THE METHODIST BOOK CONCERN. NEW YORK.

Thoburn—Called of God. By W. F. Oldham, Bishop of the Methodist Episcopal Church. Cloth. Pp. 188. Price \$1.00 net.

The name of James M. Thoburn, the missionary bishop of the Methodist Church is a household word wherever there is an intelligent interest in missions. For half a century his faith and devotion in planting missions have been an inspiration to the Church. His work in India, Farther India and the Philippines have borne rich and abiding fruit. His younger friend and co-laborer, Bishop Oldham, gives us in the book under review not so much a biographical sketch as an autobiography, for the contents consist largely of quotations from Thoburn's own writings. Dr. Thoburn is a Methodist of Methodists in his faith in and practice of the old revival system. He, however, discountenances all disorders. He is resting at over four-score in his home at Meadville, Pa., full of peace and honor. The book should find a place on the missionary shelf of the pastor's library.

J. A. SINGMASTER.

A Salute to the Valiant. By William V. Kelley. Foreword by Bishop Stuntz. Cloth. 12mo. Pa. 101. Price 75 cents net.

A Salute to the Valiant is a striking tribute to a noble girl, Frances Ida Gracey, "lame and lovely." Dr. Kelley immortalizes her in this little book, as far as such a rare, saintly character can be canonized by man. Her last four or five years were spent in bed and in a darkened room but her faith and courage turned the chamber of suffering into a Mecca where hundreds learned great spiritual lessons. Her earthly memorial is the "Ida Gracey Home for Cripples" in China, which was her own conception and for whose erection she raised the funds.

The story of her life is well told by Dr. Kelley in fine literary style and with a wealth of allusion and illustration which add a charm to the narrative.

J. A. SINGMASTER.

Comfort and Strength from the Shepherd Psalm. A Devotional Study of the Twenty-third Psalm. By Christian F. Reisner. Cloth. 12mo. Pp. 233. Price \$1.00 net.

This devotional study of the Shepherd Psalm has caught the spirit of the Psalm itself. The meaning of the language and its interpretation in the terms of the present are faithfully presented by the author. The

pages of the book teem with timely illustrations. It will prove edifying to the reader and helpful to the preacher.

J. A. SINGMASTER.

The Old Home. By Charles Coke Woods. A joyous and tender book that begins with a wedding and ends with a Golden Wedding, dewfall and eventide. Cloth. Illuminated Cover. 8mo. Pp. 190. Price \$2.00 net.

The Old Home is a fine specimen of book-making—cover, paper, printing and pictures. The story is full of poetry and sentimental prose—the old story of love and happiness and home. The pictures tell of the simple life of the prairie farm, with its humble buildings, its domestic animals, its dear children, and at last of father and mother after fifty years of wedded love.

J. A. SINGMASTER.

Wesley as Sociologist, Theologian, Churchman. By John Alfred Faulkner, Professor of Church History in Drew Theological Seminary. Cloth. 12mo. Pp. 173. Price 75 cents net.

In this very interesting volume Dr. Faulkner, with his usual historic spirit and thoroughness, gives the reader some side-lights on the life and labors of the illustrious founder of Methodism, now one of the important branches of the Christian Church, once only a "movement." This "movement" inevitably needed an incarnation. Wesley was a kind of John the Baptist, holding to the old with one hand and pointing to the new with the other. Dr. Faulkner shows that Wesley was not a socialist in the modern sense, though he pled for liberty and equality. He was indeed an ardent Tory and imagined that an Englishman enjoyed ideal freedom. He hated war, but acknowledged that there might be justification for it. He believed in religious liberty for Catholics, but was ready to restrict their political rights. He inveighed against riches and luxury, and denounced the use of intoxicants and tobacco. He was opposed to slavery, though he forbade his preachers to speak against it in the West Indies for prudential reasons.

Wesley was not a systematic theologian. He, however, believed and preached the great fundamentals of our evangelical faith. He demanded the same of his preachers, but allowed liberty of opinion among church members. The deity of Christ and the inspiration of the

Bible he held to be essential doctrines. His interpretation of the Bible shows, however, that he discriminated wisely between its spirit and the letter.

As a Churchman, Wesley occupied a very anomalous position. While he continued in the Established Church after his enlightenment in 1738, he was really no longer of it. He was somewhat like the early disciples who had no thought of breaking with Judaism but who unconsciously were building the Christian Church. Methodism is the logical result of Wesley's teaching and practice. The claims that he was a High Churchman have some apparent basis, but at heart Wesley was emancipated from the unrealities of ritualism and a rigid episcopacy. He came to recall a dead Church to life and salvation.

J. A. SINGMASTER.

SURVEY PUBLISHING CO. COLUMBIA, S. C.

Luther Primer. A Little Book of Goodly Excerpts from the Writings of Martin Luther. By Albert T. W. Steinhäuser. Cloth. 12mo. Pp. 178. Price 75 cents post paid.

In these fifty or more selections from the writings of Luther, admirably done into modern English by Dr. Steinhäuser, one catches true glimpses of the Reformer as he actually was. We see him as son, father, husband, preacher, translator, statesman, author, friend and Christian—a great and many-sided man. The author has provided brief introductions and notes for the several chapters, thus making the excerpts intelligible to any reader. The *Luther Primer* should have a good circulation. Its chapters may be read with profit at young people's meetings, social gatherings and in the family circle.

J. A. SINGMASTER.

AUGUSTIANA BOOK CONCERN. ROCK ISLAND, ILL.

My Church. An Illustrated Lutheran Manual, Pertaining principally to the History, Work and Spirit of the Augustana Synod. Vol. IV. Edited by Ira O. Nothstein, A.M., Librarian of Augustana College and Theological Seminary, Rock Island, Ill. Cloth. 12mo. Il-

luminated cover. Pp. 128. Price, cloth, 60 cents net; Art cover, 30 cents net.

This well printed and beautifully illustrated Manual is of abiding interest to all Lutherans, especially to those of the Augustana Synod, whose rise, progress and heroic struggles are here recorded. From a single congregation seventy years ago the synod has grown to a body of 200,000 with splendid churches, schools and missions. From great poverty these immigrants have reached prosperity by the blessing of God, and have become a great American Church. "Anecdotes and Memories of the Paxton Period" by Dr. John Telleen is one of the most interesting chapters, full of pathos and faith.

J. A. SINGMASTER.

D. APPLETON AND CO. NEW YORK.

The United States in the World War. By John Boch McMaster, Professor of American History in the University of Pennsylvania. Author of a History of the People of the U. S. Cloth. 8mo. Pp. 485. Price \$3.00 net.

McMaster's *United States in the World War* is a history, not a declamation or prophecy. In the calm, judicial, historic spirit, for which the author is distinguished, the events connected with the participation of the United States in the World War are set forth. The perfidy of Germany in her relations with this country is made to stand out in its ugly prominence by the recital of facts. Documentary evidences is cited to show the treachery of the German ambassador and his subordinates, agents and spies. The deliberation of Germany in inaugurating the war and her infamous injustice and cruelty in prosecuting it are evident in the narrative.

The period covered in the volume extends from June, 1914, to April, 1918. It is not premature. It is doubtful whether fuller knowledge of this period will add anything substantial to what is set forth. We trust a second volume will follow when peace is consummated.

J. A. SINGMASTER.

THE ABINGDON PRESS. NEW YORK.

The Mystery Religions and the New Testament. By Henry C. Sheldon, Professor in Boston University. Cloth. 16mo. Pp. 155. Price 50 cents net.

Dr. Sheldon by his learned and evangelical writings has rendered important service to the Church in exposing false and fanciful religions. It is claimed by some, who believe in the evolution of religions, that the New Testament writers, especially Paul and John, are largely indebted to the ancient Mystery Cults, which flourished in the Roman Empire. The mystery connoted is not that which we attach to the word; it means rather a private, personal belief which is transmitted from teacher to disciple. Some of these cults taught high aspirations, but usually they were connected with grotesque and even vile practices. Dr. Sheldon shows that while here and there words or ideas may be parallel, which is perfectly natural, it cannot be shown that the New Testament writers were indebted to these cults for any vital ideas. The former infinitely transcend the latter in their conceptions and doctrines. The Mystery Religions of the first century were not adapted to make an appeal to the great Christian leaders, who drew their inspiration from higher sources.

J. A. SINGMASTER.

Philosophy and the War. By Ralph Tyler Flewelling, Professor of Philosophy in the University of Southern California. Cloth. 12mo. Pp. 74. Price 60 cents net.

This is a little war-book of permanent value, because it deals with underlying causes. It shows how the false philosophy of Germany undermined its morals and religion and made its soldiers brutal, its aims material, its policies selfish. Egoism and impersonalism have been the ruin of a great people. Let us beware of false doctrine; it leads to death.

J. A. SINGMASTER.

The Golden Milestone. Pp. 276. *The Luggage of Life.* Pp. 248. *The Silver Shadow.* Pp. 272. By F. W. Boreham. Three volumes. Cloth. 12mo. Price each \$1.25 net.

You will go far before you find more interesting and

stimulating reading than in *The Golden Milestone*, *The Luggage of Life*, and *The Silver Shadow*. Their author is an English clergyman whose field of labor is Tasmania. The essays composing these volumes are quaint and striking in title, full of pathos, humor and power. Mr. Boreham is at home in literature as his quotations, illustrations and allusions show. He is equally at home in the experiences of human sorrow and joy. Some of these essays have probably been preached, but they are by no means ordinary sermons. There is, however, much sermon material in these books. As gift books they are unsurpassed.

J. A. SINGMASTER.

The Abingdon War-Food Book, Foreword by Herbert Hoover, *The World Food Problem* by Vernon Kellog, *Thoughts on the Present Scarcity of Provisions* by the late Rev. John Wesley, *War Time Receipts and Menus* by Charlotte H. Ormond. Cloth. 12mo. Pp. 58. Price 25 cents net.

The war is over, but the book is still worth more than the price. Wesley's essay covering a third of the book, written in 1773, is still up to date, especially on temperance. "But why is food so dear?" he asks. "To come to particular: Why does bread corn bear so high a price? To set aside partial causes (which indeed all put together, are little more than the fly upon the chariot-wheel) the grand cause is, Because such immense quantities of corn are continuously consumed by distilling."

As to the recipes, they look good to our editorial eyes.

J. A. SINGMASTER.

The Religious Teachings of the Old Testament. By Prof. Albert C. Knudson, Boston University School of Theology. Pp. 416. Price \$2.50.

In this volume Prof. Knudson has made a real contribution to the literature of Old Testament theology. It is a welcome volume. In its treatment of the religion of Israel it restores the emphasis to the proper note. For the past two decades Comparative Religion has dominated Old Testament studies; and while many books on the religion of Israel, treated objectively, have appeared, no adequate attempt has been made to restate the religious teachings of the Old Testament, in themselves considered, since the monumental works of Oehler and Schultz. This

new evaluation of the religious teachings of the Old Testament by Prof. Knudson is welcome, not because conservative students will be able to agree with all his findings, but because his effort stands for the rights of the Old Testament to be heard in its own testimony without first being resolved into something foreign to its genius.

Prof. Knudson was well equipped for his task. A pupil of the great philosopher-theologian, Borden P. Bowne, a sympathetic student of the Old Testament—particularly of the Prophets—he came to his task in the spirit of theological thought and not in that of the dissecting-room. There is a difference between physiology and anatomy even in the realm of theology.

The method of treatment is topical, the main discussion falling under two divisions, God and Angels, and Man and Redemption. Under the first, the personality, nature and attributes of God are considered, and a chapter is added on Angelology. Under the second, the nature of man, the doctrine of sin, the problem of suffering, forgiveness and atonement, nationalism and individualism, the Messianic hope and the future life, are treated. The discussion is prefaced by an extended introduction in which the author accepts the general findings of Historical Criticism. He rejects, however, the Hegelian treatment of Israel's religion by Wellhausen and the more modern biological evolutionism of our American scholars for the sane reason that "they do not accord a sufficient place to the personal factor." He rather agrees with Kautzsch that "epoch-making religious ideas generally come upon the scene in full strength and purity; it is only in the course of further development that these products of religious creative genius . . . are corrupted or disfigured by the intrusion of vulgar human ideas and selfish interests." The author holds that the Critics have fallen into two errors: "they have often overlooked the fact that the literary remains from that early period are mere fragments, and that these fragments are of such a character that we would not naturally expect to find in them expressions of a higher ethical faith," and, again, "they have not taken adequate account of possible foreign and traditional elements in the religious beliefs of pre-exilic Israel." The latter refers particularly to the Messianic hope which the author believes dates well back to the beginnings of Israel's religious consciousness.

Nevertheless, the author's discussion is often holden in the cords of the Critical hypothesis. By reason of this topical method his treatment of the nature and attributes

of God suffers little modification, but in his discussion of the doctrine of sin the author seems to lose sight of the principle which he has already accepted from Kautzsch. The state of religion described as growing out of the post-exilic ritual, and inferentially a proof of the critical theory of the lateness of the P. Code, is the very state of religion against which Amos directs his shafts, specifying "solemn assemblies," "burnt-offerings," "morning and evening sacrifices," "tithes," "free-will offerings," "the new moon" and "the Sabbath." Again, we do not agree with the author that "there is nowhere in the Old Testament any account of man's native inclination to evil." The author's explanation of Ps. 51:5 is weak and ineffectual: "The author of Ps. 51 felt that he was not only personally sinful but that he belonged to a sinful race. From the very beginning he had lived in an evil environment, so that sin had penetrated into the very marrow of his being. His feeling . . . was like that of Isaiah that he was a man of unclean lips and dwelt in the midst of a people of unclean lips." That verse cannot be so easily explained away. Besides, the thought of Israel is to be drawn from their strong corporate sense which made such scriptures as Gen. 6:5 and Ex. 20:5 by no means negligible.

Similarly the able and stimulating chapter on Forgiveness and Atonement weakens out in anticlimax under the fetters of Criticism. That the atoning sacrifices of Israel were nothing more than cleansing agencies or propitiatory gifts to Jehovah logically leads to throwing the Old Testament onto the Comparative Religions scrap-heap. The theory that these sacrifices were a vicarious expiation of sin and defilement is the only one that adequately interprets the Levitical idea of sacrifice. Oehler's contention (p. 278f.) for the substitution of pure and innocent sacrificial animals whose blood thus becomes a *kopher* for the sinner, satisfies more elements of the ritual. The altar is not a place of execution but a means of covering the sins of the covenant people. The meaning of sacrifice is specific: it is the self-surrender of the offerer vicariously accomplished.

In his discussion of the Messianic hope the author frees himself from the Critical position that the idea must be accounted for on naturalistic grounds: "The invincible optimism that lay back of Israel's Messianism could not have been borrowed. It was a native growth. And so also with those great conceptions that give permanent value to Old Testament eschatology—the idea of a divine

world-plan, of a universal moral government, and of the coming of the kingdom of God. These conceptions are the unique creation of Israelitic genius. Nowhere else do we find anything comparable to them either in range or intensity, in moral earnestness or spiritual power. They have not parallels in any other land."

This is sufficient to give the reader an impression of this superior book. It is a book for the intelligent layman, the preacher, and particularly the theological student.

HERBERT C. ALLEMAN.

THE LUTHERAN LITERARY BOARD. BURLINGTON, IOWA.

A System of General Ethics. By Leander S. Keyser, D.D., Professor in Wittenberg College, and in Hamma Divinity School, Springfield, Ohio. Author of a *System of Natural Theism*, etc. Cloth. 8mo. Pp. 286. Price \$1.75.

The designation General in the title of *A System of General Ethics* is used to distinguish it from Christian Ethics. In other words the present volume treats ethics from the rational standpoint as over against that which may be deduced from the Scriptures, but yet in entire harmony with the latter. The author holds that the Creator has written the law of right upon the human soul, has endowed it with a moral faculty, and with freedom of the will. The motive of the author in publishing this volume is practical rather than academic. He has in view especially young men in colleges, to whom, he believes, the principles of right living will appeal when properly presented.

The volume consists of two parts: Theoretical Ethics and Practical Ethics. He holds that these parts are both capable of scientific presentation and should be kept together. The former is sub-divided into Introductory Data, The Ground of Right, The Law of Right, and The Antithesis of Right. The second is sub-divided into Introductory Data and Man's Chief Duties, to himself, to nature, to his fellowmen and to God. Great attention is paid to correct definition. Defects in the loose definitions given by some authors are pointed out, thus throwing the author's own into clearer light.

Basing his work upon a theistic conception of the universe, Dr. Keyser naturally finds that "the ultimate

ground of right is God, the eternal, personal, self-existent and all-perfect Creator and Preserver of all finite being." From this proposition the author proceeds to discover a "moral order in nature" as well as moral agents in personal beings, thus arriving at what is known as conscience, with its moral imperative.

In his quest the author finds a disturbing element which we know as sin. He considers the problem of evil, and makes a fine answer to scepticism which would deny the goodness of God because He permitted the possibility of wrong.

In the part on Practical Ethics a broad view of life is taken and earnest arguments are advanced for true, manly living. It is urged that the Bible be read as the best guide to the knowledge and the practice of Right.

The style of the book is lucid; the illustrations simple and striking; the treatment logical and convincing.

J. A. SINGMASTER.

WARTBURG PUBLISHING HOUSE. CHICAGO, ILL.

Biblical History for School and Home. By Dr. M. Reu, Professor at Wartburg Seminary, Dubuque, Iowa, with Review Questions, Illustrations and Maps. Translated from the German by Rev. Herman Brueckner, A.M. Cloth. 12mo. Pp. 350. Price 60 cents.

The title sufficiently describes the Biblical History. The text conforms as nearly as possible to that of the Bible itself. An effort to grade the stories to the capacity of the school, or its several departments, is made. Stories without any marks are regarded as a minimum requirement. Those marked with one star should be studied together with those unmarked by schools of a higher grade; and finally those marked with two stars are to be added by the highest grade.

The Questions for Review are intended to test and to deepen the pupil's knowledge.

J. A. SINGMASTER.

Luther's Small Catechism, with Questions and Answers. By Dr. M. Reu, translated by Rev. H. Mueller.

In appearance this is a book which the catechumen will prize. The usual form of the Catechism is preserved. Dr. Reu's explanations in questions and answers are simple and valuable.

J. A. SINGMASTER.

Katechetik oder Die Lehre vom kirchlichen Unterricht, von Dr. M. Reu, Professor der Theologie am Seminar Wartburg zu Dubuque, Iowa. 2nd Ed. Cloth. 8mo. Pp. 492. Price \$2.50.

In a brief introduction to his comprehensive work on Catechetics, Dr. Reu defines its meaning, scope and importance. He treats the subject under six general headings: (1) Its History; (2) Its Subject—the Pupil and His Inner Life; (3) Its Aim; (4) Its Material; (5) Its Method; (6) Its Consummation.

With characteristic German thoroughness Dr. Reu has gathered a large bibliography, digested extensive reading and given the results in this exhaustive treatise. The purpose of the author is not chiefly academic but practical. He would have the spiritual teaching and nurture of the child as one of the chief duties of the pastor.

J. A. SINGMASTER.

The Life of Dr. Martin Luther, For the Christian Home.

By Dr. M. Reu, Professor in the Wartburg Theological Seminary, Dubuque, Iowa. Translated by Ernie H. Rausch. Cloth. 12mo. Pp. 298. Price \$1.25.

The present edition of Dr. Reu's *Life of Luther* differs from that "sketched for Young People's Societies" in the omission of the questions at the end of the chapters, in the enlargement of two chapters and in the addition of many illustrations. The story of Luther's life is told in simple language, and faithfully portrays the great Reformer. The make-up of the book is attractive in binding, print and paper. It should command a wide circulation.

J. A. SINGMASTER.

The Wartburg Hymnal, music edition. Cloth. 8mo. Pp. 472. Price \$1.25.

The Wartburg Hymnal, word edition. Cloth. 16mo. Pp. 462. Price 60 cents.

These hymnals may be called transition hymnals. They indicate a change from German to English. Out of 375 hymns, 156 are translations and 177 are set to German tunes. Among the Reformation hymns is one of Luther's, beginning

“Lord, keep us in Thy Word and work,
Restrain the murd’rous Pope and Turk.”

Surely the epithet no longer applies to the Pope though it well befits the Turk.

These books are beautiful to look at, cheap in price and, no doubt, of great value.

J. A. SINGMASTER.

Catechetics; or The Theory and Practice of Religious Instruction. By M. Reu, D.D., Professor of Theology at Wartburg Seminary, Dubuque, Iowa. 8vo. Cloth binding. Pp. 700. Price \$2.50.

Dr. Reu has performed a genuine and most valuable service to the whole Lutheran Church in America by the publication of this book on Catechetics in both German and English. The German edition was published in 1915, and is reviewed in this same number of the QUARTERLY by Dr. Singmaster. Its scholarly and thorough treatment of the subject in all its phases, so far beyond anything that had been attempted previously in this country, was immediately recognized and there arose a demand for an English edition. This has now been furnished in the volume before us.

As the author informs us in the preface, this is not a mere translation. Much of the former volume has been rewritten and largely expanded, and some entirely new sections have been added, especially the one on “Religious Instruction in America.” This has been done to meet the special needs of pastors and catechists in our English speaking churches.

The subject is treated under six general heads, namely: The Historical Development of Religious Instruction; the Subject of Religious Instruction, or The Pupil and His Inner Life; The Aim of the Church in Religious Instruction; The Method of Religious Instruction; and The Close of Religious Instruction. The sections, however, are numbered consecutively from the beginning to the end of the volume. This is a great advantage for purposes of reference.

All the special topics listed above are discussed very fully and thoroughly, though, of course, the space given to each varies with its importance. Two sizes of type are used in printing, a larger size for the general discussion, and then a smaller type for additional explanatory notes and for the many practical examples and illustra-

tions which make up such a valuable feature of the book.

Unusually full bibliographies are given also in connection with each section. These cover both German and English books, and we doubt if anything really worth while in either language has been omitted. These will be very valuable to persons who may wish to make a special study of particular points. It would have been well however, if some system of notation had been followed to indicate the most important books in each list. But few readers or students will have access to any large number of the books whose titles are given, and if they wish to procure books for their use they will be at a loss to know which ones to select out of the great multitude given.

It is somewhat unfortunate that the translation was not done, or at least revised before publication, by some one thoroughly familiar with the English idioms. It would have made much more pleasant reading. In many cases the translation is too literal, and the German terms and idioms are simply carried over into the English instead of using the corresponding English terms and constructions. For example, "die alte Kirche" is uniformly translated "the old Church," which does not convey to English eyes or ears the same meaning at all that "the ancient Church," or "the early Church" would. So the German, or Latin word, "Symbol" is almost always transferred to the English instead of "Creed," which is the word in almost universal use by English writers. A great many such illustrations might be given.

The proof reading has also been done very badly. The author makes some explanation, or excuse, for this in the preface. But it would seem that almost any competent proof reader would have corrected the frequent omission of letters or use of the wrong letter. Something like twenty of the worst of these are corrected in a list of "errata" following the Table of Contents, but it would have required pages of "errata" to have corrected all of them. It is true that not many of them are serious enough to confuse the reader, but it is a serious blemish to the book, otherwise so admirably published. Two quite full indexes, one of authors referred to and the other of subjects, add greatly to the value of the volume for practical use.

We are glad to commend Dr. Reu's work to all pastors and teachers. They will find it a most suggestive and helpful aid to them in the work of catechetical instruction or in any other form of religious education. It need

hardly be said that it is soundly Lutheran in all its teaching.

JACOB A. CLUTZ.

AUGUSTANA BOOK CONCERN. ROCK ISLAND, ILL.

The Castaway. A Story for the Young. By Runa. Board cover. Pp. 136. Price 30 cents.

Elsie in the Uplands. A Vacation Story. By Mathilda Roos. Board cover. Pp. 94. Price 25 cents.

These are beautiful little stories, well told and full of wholesome truth. *The Castaway* is a love story, with considerable adventure. The lovers are separated for a while. The young man becomes a prodigal and runs off to sea, but he is reclaimed, and comes back and finds his maiden waiting. They are wedded and are happy ever after.

Elsie in the Uplands tells of a little girl's vacation with her mother in a mountain village, where they have a good time and do good. It is a sweet story for children.

J. A. SINGMASTER.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

The Epistle of St. Paul to the Romans, explained by Prof. F. W. Stellhorn, D.D., Dean of the Lutheran Theological Seminary, Capital University, Columbus, Ohio. Cloth. 8mo. Pp. 302. Price \$1.50 net.

This is a scholarly yet simple exegetical commentary on the Epistle to the Romans. The author accepts the Epistle as authentic and as a genuine letter of the great apostle. He deals with disputed readings in a rational manner. The treatment consists of "a summary explanation," followed by exegetical notes. The former is somewhat in the nature of a lengthened paraphrase, and the latter a critical examination of the language. In the former no Greek words are used, and even in the latter only when absolutely necessary. While there is no homiletic material in the ordinary sense, the treatment is suggestive for sermonizing. The author accepts Paul's teaching concerning sin and salvation as the revelation of God, and makes no vain attempt to discredit them. We commend this work to pastors and Bible students in general.

J. A. SINGMASTER.

The Baptismal Covenant. A six page tract by Dr. W. C. Seidel of Sterling, Ill., mailed to all who write for it free of cost, except postage.

Dr. Seidel has devoted many years and much work to the preparation and circulation of tracts on fundamental teachings. They have had a wide circulation and no doubt have done much good. The tract before us presents the plain teachings of the Scriptures concerning the Baptismal Covenant: Its Divine Purpose and Parental Obligation. Pastors will render a valuable service by putting this tract into the hands of parents.

J. A. SINGMASTER.

YEAR BOOKS.

The Lutheran Church Year Book, 1919. Paper cover, 6 x 8½. Pp. 268.

Every Lutheran family should have a copy of the finest year-book published by any Church. It is full of important facts. Send to the Lutheran Publication Society, Phila., for a copy.

J. A. SINGMASTER.

The Methodist Year Book, 1919. Published by the Methodist Book Concern, New York. Paper cover. 5¼ x 8. Pp. 254. Price 25 cents.

This year book contains an exhibit of Methodism which cannot be found elsewhere in so small a space. It shows what a great Church is and can do.

J. A. SINGMASTER.

Almanac for 1919. Published by the Augustana Book Concern, Rock Island, Ill. Paper. Pp. 48.

The contents beside the Almanac consist chiefly of a Directory of Churches and Institutions of the Evangelical Lutheran Augustana Synod.

J. A. SINGMASTER.

THE LUTHERAN QUARTERLY.

APRIL 1919.

ARTICLE I.

THE COLLAPSE OF A BAD THEORY.

BY DAVID H. BAUSLIN, D.D., LL.D.

Man may act either automatically in the realm of what has been denominated the "lower biology," simply as a living being and by a kind of law of "natural selection," or he may act ethically in the realm of what on the other hand, has been called the "higher biology," and by the higher law of rational selection. Morality is possible only as a relation between persons, it being life and not a mere species of abstraction. The fundamental thought of the Christian revelation is that of the relation of God as a person to man as a person. In view of such primary principles classified as to his various relationships, it may be affirmed that man sustains four permanent relations, his relation to things, to himself, to his fellow men and to God. To-day it is no longer an open question, that for a long period, in the most recent times, in the history of the most advanced peoples of the earth, there has been a great increase in the emphasis and value put upon a man's relations to mere things, as compared with the emphasis placed upon the value of man, as reflecting the image of God and man's relation to God. The period through which we have been passing and leading up to the great war, begun in 1914, has been largely dominated by the emphasis put upon things, upon natural science

and mechanics, upon the study and use of things which are so tangible that they can be seen, handled, felt and estimated in terms of weight and power.

If the great war has shown us one thing more than another, it is the folly of placing an overestimate upon mere things and likewise the folly of any such gross conception of life and its undertakings as would contemplate mere efficiency in the doing of things as among the most worthy of all forms of human consideration. That man must henceforth be an incorrigible, as one who is stupidly joined to his gross and debasing idols, who would persist in putting things above men and the applications of science above faith. If we will turn now to the study of our higher relations with self, our fellow men and God we shall certainly find, upon any fair and adequate induction into all the facts, the urgent need for some vital changes in our emphasis and estimates. We have been too long thinking of man as but something more than a superior animal, even going so far with one as to classify him as a "religious animal" and with another in his classification of him as a being who is "incorrigibly religious." It is coming to be a serious question whether we have not for too long a time for safety for the individual, the Church or the community, been putting physical powers and the athletic games too long in the first place, vocation above character, and utility above conscience and emotion. We shall just as certain be driven back from this low ground and forced again to place the emphasis upon man as a rational moral and religious being created in the image of God.

When we have come to the consideration of our social relations we have disputed as to whether we are to regard our fellowmen as individuals or in the aggregate, as a mass, being tempted very strongly, in consequence of our materialistic tendency to magnify the mass more than the individual. In fact in much of our thinking in this phenomenal period of human life, in our estimates of man and social organization we have fallen under the dominion of mistaken ideals which have served only to

bring trouble and disaster to the world. One after another the mighty problems of the new era present themselves, not only to the delegates at Paris, but are also reflected in the eager thinking and longing of millions who are following their deliberations with an irresistible solicitude. The war has made us realize more than ever that man's soul is not built upon inanimate atoms, that his emotions have not come from inorganic protoplasm or from philosophical speculations and dreamy theories of men. We have been forced to realize that faith and hope and love, and truth and honor and justice come from a soul that was never evolved through the process of chance; that after all, these fundamental factors in man's life and relations are great verities, that are not the mere kiln-dried speculations of experimental biology; and that man, after all the exploitation of his alleged native goodness under the processes of naturalistic education is as incapable of being made right by a change of environment as by an act of congress.

The age in which we have our time and place is one of key-words, some of which rise suddenly to an unexpected and dizzy popularity, and sometimes after being overworked pass into oblivion and disuse with a suddenness that is somewhat bewildering. For a generation or more we have had much talk about efficiency. It is a good word and a sound word when it is not perverted to wrong interpretations, and allowed to degenerate into a mere conception of the worship of power, into a mad over-emphasis upon the mere doing of things. The doctors of society who are constantly making prescriptions for the better organization of the social organism have been busy at suggesting and interpreting certain orders of life. We have heard, for example, much of the "strenuous" life, with its earnest and sometimes frenzied advocates, who are not unfrequently unmindful of the fact that in quietness there is strength and that meditation is essential, after all, to the highest and noblest efficiency. Books have been written about the "simple life" which has had a long line of mild, and in our day, much

neglected followers. Its advocates beckon us onwards toward the path that they are assured will lead men to the highest good and most enduring happiness. We hear much, too, of the "intellectual life," the exponents and exemplars of which think through great subjects from top to bottom; who are large enough in thought and wide enough in sympathy to see life on all the sides of its manifold interests and think through its perplexing social problems.

In the interpretations of oriental religion and life we read of the Hindoo seeker after what he has been pleased to call the "abounding life" which has also found advocates in the less contemplative Occident. In moral and religious conflicts we have the triumphant slave of an evil habit, who rejoices in what he calls the "emancipated" life. The mystic rejoices in what he calls the "inner" and "blessed" life, a spiritual stage to which only a few can hope to attain, an experience for pinnacle moments as they say, when the soul stands in God's presence with unveiled face. Multitudes of people are leading what we may call the "encumbered" life beset by haste and worry and all about us are people a plenty who are certainly living on low levels, and leading from day to day what we may call the "meager" life with its low ideals, with its shallow tone and debasing subjection to the things of time and sense.

There is now another kind of life much exploited and magnified in our day and which is to be the subject of our consideration. It is the "efficient" life which in the true conception of it is the doing of the best things in the most effective way and getting such results as will take into account all the factors that enter into life; such results as will register a mastery of all the forces rightly associated with a true and adequate conception of man in all his relations to the universe. The writer of this paper is increasingly constrained to believe that the trend of events, in recent years particularly, indicates in terms that are unmistakable, that the only line of real and safe progress is that which emphasizes the vital rather than

the material, and mechanical; that we are going to be forced back, if civilization is to be saved from disaster, to a reappraisalment of the higher utilities of life, and to a renewed emphasis upon its ethical and spiritual values; to an abandonment of the sophistries and subtleties of the grosser life and a return to the sacred things of the spirit that is in man, the higher things of duty and obligation.

If the future is not to be ominous with the signals of danger we shall be driven back to a renewed emphasis upon the unseen realities contemplated in the word spiritual, which we use in this discussion in no restricted religious meaning, but as including everything of the spirit as distinguished from matter; as that which is expressive in the most comprehensive sense, of the immaterial, the higher and finer qualities that are in man; as that which pertains to the moral feeling or states as distinguished from external actions. We must be done with superficialities with half-truths and make-believes. We must know the fundamental reasons for the things which menace humanity, and must somehow awake in men a new passion for justice and righteousness and impel them to insist as never before, that both must be established in society and nation. Let no one be deceived, for this is a task that calls for heroism and devotion of the highest kind. Men who crave adventure will find plenty of it in the days ahead of us, in striving for a wider application of justice in the earth, and in seeking for the much magnified democracy in industry and the wider application of the principles of a democracy that is safe among the peoples of the earth. If we go on at the old rating of things material as compared with things of the spirit in man what is our hope and prospect for the future? If the appalling devastation of the great war is to leave us a new earth for a chastened humanity to replenish, what ground have we for faith in the realization of new and higher ideals? Shall we conclude that human nature is incurable, or shall we seek to improve man's condition in the period of reconstruction that lies before us, by building

upon a new conception of life and duty, not only for the individual, but in a corporate sense for all the peoples of the earth?

Contemplating the numerous ills that vex society and threaten the future of civilization; with his eye resting upon people who undersell their neighbors, pay starvation wages, maintain sweatshops, adulterate goods, bribe and are bribed, who lie and cheat and steal for money, recently in the famous *Hibbert Journal* the able editor, Mr. L. P. Jacks, published an article with the significant title "The Tyranny of Mere Things." In that striking article Mr. Jacks gave utterance to wise and wholesome words which, while written for his own countrymen in England, are even more pertinent now in our own country. Estimating the alleged "Practical" theory of life with its false standards of success, this able interpreter of events thinks there are other kinds of preparedness than those against invasion by foreign fleets. "Internal disruption," says Mr. Jacks, "is the inevitable fate of every nation whose ideal rests upon a purely industrial creed. The larger the scope for pure industrialism and the fewer the checks which hold it in restraint, the more rapidly do the disruption tendencies gather headway and the more destructive do they become." Further he affirms that "the common pursuit of wealth is not a human bond, as Carlyle was never tired of reminding us. It leads to the invention of schemes and machinery of every kind—material, political and social; but of itself, it can never lead to the vital organization of mankind."

Some of us may recall the mental awakening that came to many with the appearance in 1895 of a book entitled "Social Evolution," written by an Englishman named Benjamin Kidd, a writer until then quite unknown. Many had long brooded over the social problem, striving to find a clue to its settlement. Other treatises on the subject may have given more information; but that book furnished inspiration. Thinking on the subject hitherto in a state of solution, began to crystalize at its touch.

Since the subject of this paper was chosen, a post-

humorous book by the same thoughtful author, and entitled "The Science of Power," has made its appearance in England and our country. Kidd's idiosyncrasies have not decreased with time. There is in this new work, published since his death, the same positiveness in assertion; the same forcing of words such as "Reason" into new and untried meanings; and the same repetition, more marked than ever, of favorite quotations and phrases. But whatever it may be called and whatever estimate is placed upon its thesis, this book is full of illuminating thought. The author's argument may sweep in circles but it rises like a spiral and deals with some of the evils that confront our generation in a fundamental way. The thing that has baffled most of us, I imagine, since the outbreak of the world war which began in 1914, is the somewhat bewildering mixture of good and evil, of Christian and unchristian elements in the whole situation. Can our civilization be called Christian, when such a war is possible? But on the other hand, where has there ever been such a stupendous display of Christian heroism and self-sacrifice both in battle and in relief of suffering? How are we to explain such a mixture of incompatibles? Kidd recalls the familiar facts of European history and in a flash we see the truth. "For ages," says he, "the fighting male of the West has streamed across Europe, in successive waves of advance, vanquishing, exterminating, overmastering. The fittest who have survived have been the fittest by virtue of the right of force and of a process of military selection probably the longest, sternest, most culminating which the race has ever undergone. It is this fighting pagan who has made the history of the West. Into all of the institutions which he has created he has carried the spirit of war, and his belief in force as the ultimate principle of the world. But at the same time he has inherited a religion which is the negation of force. While his philosophies have argued with it, while his sciences have branded it as foolishness," he is "enmeshed in" it, and "it has slowly enfranchised the world around him, bringing into the rivalries

of life, on terms of equality with him, every class and substratum of his societies, every race of men on the planet." "The results baffle all description."

The present crisis in which the world finds itself, Mr. Kidd traces to Darwinism, or at least to its perversion by the pagan soul of Europe. "For centuries," says Mr. Kidd again, "the Western pagan had struggled with the ideals of a religion of subordination and renunciation... But here was a conception of life which stirred to its depths the inheritance in him. The pagan heart of the West sang within itself again in atavistic joy. Its Haeckels, Nietzsches, etc., became prophets of a meaning in the world which it drank in with understanding." The great war was an inevitable result. Under the influence of the churches, "those historic centers of the idealism of the West," "Western nations had conceived of our civilization as gradually ripening towards an age of universal peace. The first startling effect of the recrudescence of the pagan doctrine of the omnipotence of force was upon this ideal. Since the adoption of Christianity," the fact that "European history had been a tale of blood and slaughter" has seemed "the scandal and paradox of the world." Within the space of some fifty years all this has been changed. Those living have watched civilization becoming openly and of set purpose a universal place of arms. The state of war again became spoken of among men not as a shame and a rebuke to civilization, but as a state of nature."

He shows, in a word, that the civilization of the West has been based upon the efficiency of the individual for his own interests; that it has developed the savage side of the doctrine of the survival of the fittest. If in the struggle for existence A was able to kill B before B killed A, then the race became a race of A inheriting A's qualities. For two generations this teaching had been dominant in Germany, from the kindergarten to the university, and we have seen the fruit in a war of colossal proportions that has devastated Europe and afflicted the whole world.

On the other hand, the civilization now dawning Mr. Kidd thinks, is expressed in the phrase "the emotion of the ideal," which is based on the efficiency of the individual for the general good, for the universal. To quote the author, "The master fact of the social integration is that the science of power in civilization is the science of the passion for the ideal. The passion for the ideal is the passion of perfection, which is the passion of God."

This movement has been universal in western civilization, its applications or its varying emphasis, having been the only difference. In England the pagan emphasis or interpretation was applied by some at least, to the industrial conflict. Its chief interest with us to-day is its application to war. This, says Mr. Kidd, "first systematically, by Prussia, has changed the face of the modern world." "Behind the scene of Christian ethics," has taken place "the gradual formation of the original code of pagan ethics, which placed the interests of the State, resting on force, above all principles of universal right and justice." "The recruit," declares this pagan conception of efficiency, in the exercise of brute force, "brings with him common moral notions which he must immediately get rid of. For him victory must be everything."

The limitations of Darwin's teachings have long ago been pointed out. Its advocates promptly claimed that it was the greatest intellectual discovery of the modern era and by some of the more extreme among its propagandists it was regarded as the greatest thought that ever entered the mind of man. In the words of Herbert Spencer, the man who more than any other perverted it to philosophical ends with his sweeping theories about the evolution of all things by merely natural processes, "It spans the universe and solves the widest range of its problems, which reach outward through boundless space, and back through illimitable time, resolving the deeper problems of life, mind, society, history and civilization."

Spencer took Darwin's work in a limited field, as a demonstration of his philosophy. The doctrine when it

was first set forth also appealed to the imagination revealing the race as one great family, having a common history, and a real and organic kinship. Absurd claims were made for Darwin's teachings which the naturalist himself never made. It has even been affirmed by competent masters in science that Darwin was not strictly an evolutionist and that he rarely used the word "evolution" at all. His endeavor was to show that species were enlarged varieties. The title of his epoch making book was this, "The Origin of Species by Natural Selection." On the larger questions of the origin of genera and the more comprehensive orders of plants and animals, he spoke with much caution, with an absence of the dogmatism of some of his successors. He only referred to such theories as things "dimly seen in the distance."

Pretty early in the discussion of the theory it was pointed out by wise and competent men that the new doctrine was incapable of accounting for the world in which we live, and still less for man living in the world. Of beginnings it had no authoritative word to say and as for the introduction of life into a universe of matter it brought no solutions. Very early in its history the theory became a popular mantle to cover many incongruous ideas and in the chameleon colors which it has assumed its original and proper meaning very soon became lost or obscured. The discussion of the merits and demerits of the new view had not progressed far until one of the ablest and most impartial writers on the subject declared that "nothing has been positively proved as to the question at issue. From its very nature evolution is beyond proof....." The difficulties offered to an unhesitating acceptance of evolution are very great and have not grown less since the appearance of Darwin's "Origin of Species," but have in some respects grown greater. Another competent advocate declares that "all these theories have not passed beyond the rank of hypotheses."

Darwin's teachings never should have been applied to social evolution at all. They are concerned with the animal world and with the early stages of the savagery of

mankind in its lower expressions and even then those teachings have been modified. As related to religion it is now generally admitted on the part of science that the results of that doctrine, which were applied at first by many of its advocates, are not such contradictions of the claims of religion as those enthusiastic and unwarranted advocates once claimed.

The colossal mistake which the nations of the West, in the light of Kidd's theory, have made, is to have taken theories concerning the animal and the savage among men, as applicable to the direction of human life in advanced stages of civilization. Because the strongest animal kills the animal which is less strong—which he does not by any means always do—men have proceeded to organize human life so as to recognize the right of the super-man and the super-nations as the fittest to survive and the best qualified to achieve things.

This evolutionary theory of Darwin in its misapplication, based on Malthus' theory of population, came at an opportune time for people who needed some support for their assumption of superiority over others. The Lords in England promptly seized it for political purposes, and every law for the betterment of the working classes, the poor and the unfortunate, found scientific reasons against its adoption in this newly discovered law of the survival of the fit. In Germany it was with equal promptness adopted by the military classes. Through the influence of Haeckel and other materialistic scientists it became popular in university teachings and aided immensely in the growth of national egoism, since, if it could be shown that in the evolution of races the Germans were a superior people, as philosophers and historians had led them to believe, they were destined by a law of nature to overcome all other races and thus accomplish their mission. That theory was bound up with the German theory of the State and was used to justify the application of force in war. It is, however, a false philosophy of life. Let it be granted that there is a real struggle for existence in physical nature, beast killing

beast, that nature in all realms of life, "red in tooth and claw," is by every device and trickery, seeking to kill, in order to eliminate the unfit, still, if we consider the gulf, vast and impassible, between man and the brute creation it must appear utterly unscientific to insist that man, gifted with reason and endowed with a moral nature, is in the grip of any such law and must by a necessity of his nature conform to that law. The struggle for existence is a physical law for physical nature. But man is not wholly physical but is also spiritual. Animals depend for life upon their response to their environment, upon their instinct for obtaining food, for avoiding enemies and upon their physical ability of adaptation to existing conditions. But man is a reasoning being; he thinks and plans and by reason of his powers of intelligence puts himself outside those laws which dominate in the lower animals. He creates environment and masters conditions. Instead of being a subject of laws he compels these laws, by his knowledge of them, to coincide with his will and work in harmony with it. That a nation may adopt this brutal law of becoming efficient by mere force, and casting aside all restraints of reason, may prosper in things physical need not be disputed. Riches, industrial prosperity, territorial expansion, glory and power, may follow in its conformity to mere physical law, but it will be at the price of the soul and at the sacrifice of the higher aspects of both religion and civilization, and its supremacy is certain to be only ephemeral. When force becomes the supreme test of efficiency, it will be shown that international crimes are as futile, even if they succeed, as that individual crimes are self-defeating.

No one perhaps has summed up the case against individual and national efficiency of the set and rigidly logical type in stronger fashion than the Englishman, George Gissing, who, ten years before German Kultur, fostered in its warlike aspects by arrogant and well disciplined militarists, committed a colossal heresy against human happiness, wrote these words—"I hate and fear science because of my conviction that for long years to come, if

not forever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life; I see it resolving barbarism under the mask of civilization; I see it darkening men's minds and hardening their hearts; I see it bringing in a time of vast conflicts which will pale into insignificance the thousand wars of old, and likely as not, will whelm all the laborious advances of mankind in blood-drenched chaos." Mr. Gissing no doubt in this gives a somewhat exaggerated estimate of the dangers of applied science in a day when its contributions to human life are so vast. He has however put his finger upon a mistaken philosophy of life.

I have adduced these interpretations of three thoughtful Englishmen, not because they are singular, for they are representative. They, and others, have discovered the wide prevalence of a mistaken philosophy of life that arises in our day to achieve great external things by the use of force rather than to obtain great internal things by the power of lofty ideals.

The contemplation of Germany in view of its past history and achievements is depressing. In view of its present humiliation and defeat it is fruitful in lessons to him who would see. In full view of the present world situation, four months after the conclusion of the disastrous war, look at that people and be still. Subjugated and largely dismantled that land and its expatriated rulers are a reflection of a wrong estimate of the factors of a real and enduring civilization. A great people devoted to a false philosophy of efficiency has had its supreme disaster and sits in sackcloth and ashes. From the thirteenth century down to the time of Napoleon, there was no Germany in a political sense, but only a great number of practically independent States, great and small and dissociated one from another. It was but little more than a generation ago, that under the leadership of Prussia—a kingdom that was unknown until centuries after the time of the Great Charles—these hitherto independent kingdoms, principalities and free towns were formed into the federation of what has been known as the German

Empire, one of the greatest and most powerful imperial combinations of modern times.

The greatest expression of this mistaken philosophy of life we are considering in all of its forbidding expression and worked out results, we are likely to see in our generation, had found a place in Germany. In seeking for the genesis of the great world conflict from which the peoples of the earth have but recently emerged, it becomes increasingly evident the further we go that, among the many causes producing the war, a false conception of the State, its nature, function and powers, taught for two generations in German universities, is in a very large and profound sense among the most potent forces lying back of the things that were seen. This may seem like going a long way back to find an adequate cause. But the real reasons for things do not always lie about our feet, and are not always easily discerned as mere surface indications. Ideals are dynamic. They are not to be put down and kept in suppression by bayonets or machine guns. We may use force to suppress violence, but in the long run force is a failure when it comes into conflict with an idea. The final outworking of ideas can never be known until they have been tested in human experience. We now see, as they could not have been foreseen, the results of revolutionary ideas in the writings of French political philosophers prior to 1789; as we can now trace the influence of Hegel and Fichte on the struggle for German unity and the effect on American history of the writings of Washington and Adams, of Jefferson and Hamilton. Under the teachings of publicists and historians who wrote history for political ends, Germany adopted certain ideas of the powers and duties of the State and efficiency in the administration of the functions of the State which in their very essence must of necessity have forecast war. Once such ideas took possession of the soul of Germany from long continued education, historical, biological, and political, there could be, in the nature of the case, the anticipation of nothing less. The same ideas held and inculcated among the people in any other na-

tion, and long enough, would in the end be certain to produce similar results.

No people can escape the consequences of current and accepted teachings. German rationalism was the controlling philosophical power beneath the purposes and program that have ended in disastrous collapse, a philosophy which has deified might and force and crucified the spiritual factors of a great people. Frederick the Great—the arch-prophet of Prussian militarism, who was dominated by the free-thinking of the brilliant Frenchman Voltaire, speaking in 1740, said, “The question of right is an affair of ministers. It is time to consider it in secret, for the orders to my troops have been given,” and again he said, “Take what you can; you are never wrong unless you are obliged to give back.” Animated by false ideals set forth in such teaching the ethical forces which are invisible were subordinated. The inviolability of right, the eminent dignity of man as man, the obligation of one people to respect another, were certain to take a place in the background.

Right, under the influence of such conceptions, became the will of the strongest which is to be embodied in the law that the conqueror imposes upon the conquered. From such teaching proceeded her efficiency, her confidence that her material forces inspired. Dr. Jayne Hill, for years the able ambassador of this country at Berlin, recently has spoken of the effects of State patronage and control in bringing about what he calls the “moral default of the German universities” a system he declared “that explains what otherwise would be incredible.” “Originally the impregnable strongholds of truth in the realm of intellect and of right in the realm of morals,” said he of these universities, “they have lost their independence of judgment and expression and become largely creatures of the State.” “From whatever point of view,” further says Mr. Hill, “one regards the present international situation, it must be conceded that the position of the Central Powers, is strictly and faultlessly a logical deduction from basic doctrine.”

The educational ideals of the people in other departments were conformed to those of the big universities and we have now seen what such modern education, when carried to its logical conclusion, will accomplish. Germany alone, as has been well said, has had the courage to build its last story and to be loyal to its mistaken ideals, even unto death. That virile people had been guided by a definite and well co-ordinated philosophy of life. Through the schools and the universities the ideas of philosophers, and especially of Nietzsche and Treitschke, a state of mind peculiar to the German people had been created. To be supremely efficient both as an individual and as a nation was one of the outstanding features of this philosophy, and if there was one idea which more than another deserved to be labeled, "made in Germany," it was this one pertaining to efficiency. There is no other example of a nation rallying with such fervor about a word which stood for a dominating feature of its civilization, as that of Germany and its word "Kultur." By means of that word and its manifold applications, Germany had established a kind of superior state out of good average human beings. Other faiths and philosophies had been thrust aside to make room for the one thing meant by that word "Kultur" which had become a kind of spiritual Kaiser for the German people.

Not given to feverish excitement, but slow and plodding, the German worked with energy and assiduous application at his tasks. Patient and methodical that people had developed an extraordinary genius for efficient organization. They had learned the art of putting every man in his place and getting the most and best out of him in that place for which he was supposed to have special adaptation.

In that country business had become a career for which men prepared themselves as carefully as for a profession, studying in fine commercial schools the various aspects of commerce and industry in general and their special branch in particular. The care and skill in detail with which these people dominated by this one idea of effi-

ency, I take it, is well known to all informed business men.

In the military service in which the autocratic ruling class had succeeded in building up the greatest organization of its kind known in human history, the discipline of all the recruits was most exacting and severe. Tests of endurance, training and courage were constantly being devised in order to bring them to the highest pitch of military efficiency, ever known among men, of wide renown in the annals of warfare. During this term of service the young German in harmony with the State philosophy of his country was constantly imbued with the spirit of obedience as in civil life also, thus becoming an obedient employee of his fatherland and a law abiding citizen. Duty was his watchword while he was, it may be, unconsciously imbibing that military spirit which exalted the profession of arms over all other professions and placed the military virtues, such as they are, high and above all other virtues. In consequence of the brilliant victories over Austria at Sadowa in 1866, in one of the great battles of history, not only on account of its results, but also because of its actual operations; and the other over France at Sedan in 1870, in which a second French army was captured and the Emperor himself made a prisoner, the Germans had been inspired with an unbounded confidence in their military efficiency and an overwhelming pride in their achievements which led them to believe profoundly in their superiority as a people, and strengthening the assumption of that philosophy that among peoples of the earth the Germans collectively and individually are the strongest and most clever.

A Teutonic cult was installed in the land having for its advocates and propagandists influential writers, statesmen and military chieftains who believed that at last the day of the Teuton had come and that Germany was now to be the new model for the peoples of the earth, that she was the fittest for dominion because the mightiest.

This mistaken ideal of efficiency, too, was the dominating factor in the career of many of the leading men of

the nation. From September 23rd, 1862, when Edward Leopold von Bismarck was appointed prime minister of Prussia, for a generation the history of Germany was largely the biography of this extraordinary man. To promote among his people the disposition to become powerful in achievement he brought an unusual keenness in his judgment of men an unerring insight into the nature of European politics combined with a daring boldness and a dominating will power. To his courage and iron will he united coolness and cleverness. In defiance of great opposition in influential circles in his country, he carried on the strengthening of the armies without formal appropriations, on the theory that the constitution had not provided for a dead-lock between the upper and lower house—the latter of which strongly opposed him—and that consequently the king might exercise in such a case, his former absolute power. For a time, as it has been said, it seemed as if Prussia was returning to an absolute despotism, for there was certainly no more fundamental provision of the constitution than the right of the people to control the granting of the taxes. But in the end Bismarck was endorsed by public opinion and it was generally agreed that the end so successfully attained had amply justified the means.

The same ends were constantly kept in view by Von Moltke who had been called “the battle thinker,” who was the head of the Prussian army and had, but recently, been set forth as “the first of the race of modern scientific warriors.” About this famous strategist and commander there was said to be nothing dashing or heroic in manner or speech. He has been interpreted as a calm, and rather dry, person with a wonderful capacity for scientifically planning for effectiveness along a quick road to victory.

During all this process, however, which was enthroned among the ideals of the rulers and inculcated gradually among the people, there was also going on the undermining of the ancient pillars of faith and morality that were the heritage from an earlier and more heroic period when

this same people were reinstating in the sphere of religion the fundamental principles of modern democracy and contending for a period of thirty years for the right of those principles to live. From Kant onward to the latest vicious exponent of the wrong principle of purely materialistic efficiency, which had so largely superceded the time-honored beliefs of this people the work had been in progress. But this German ability to co-ordinate and organize has at last been weighed in the balances and found wanting. It has ended in disaster for a great people and has even cast a shadow over a long line of great achievements.

On Teutonic soil the Church encountered a sturdy barbarism in most intimate relations, and produced those modifying influences and changes which are to be discerned in the entire subsequent history of civilization. On the soil of Germany all the great international struggles have been fought,—the Thirty Years War, the early campaigns of the Spanish Succession War, the Seven Years War, the gigantic wars against Napoleon. For thirty years in that land Protestantism was contending for the right to live, during which time it was facing misery and depopulation, the accounts of the struggle being well nigh incredible. Thousands of villages were wiped out altogether; in some regions the population being reduced one-half, in others a third, or even less of what it had been at the opening, of the conflict. The flourishing city of Augsburg was left with sixteen thousand souls instead of eighty thousand. The people were barbarized by privation and suffering, and by the atrocities of the soldiers of the various nations. In consequence of that great struggle, until the end of the eighteenth century Germany was too exhausted and impoverished to make any considerable contribution to the culture of Europe.

In that land, too, one hundred years before that dreadful conflict, there had been set forth by Luther, and successfully reaffirmed, those rights of the individual in the most momentous of all concerns, which are so closely identified with all modern expressions of democracy in

Church and State. In the recent years Germany has so commandeered the talents of her universities and the intellect of the nation, providing it with every facility in a long educational program, so that it has shown surpassing strength on many lines of speculation and application. One of the expressions of its efficiency has been the science of destruction when contending armies are drawn up in battle array. As philosophy was developed to its fullest expression by the German mind, so militarism rose to its greatest power and influence under the German leadership. It was the German state philosophy expressing itself in the constraint of the individual by the state which thrust upon the world the German army.

And what it has all come to at last all people know. After forty years and more of drilling and driving, and possibly, dreaming of world conquest; a period during which there had been brought about the greatest commercial progress the world has ever seen what has ensued, but humiliation, disaster and death? Before the beginning of the great war in 1914 the names of German scholars, devout poets and qualified leaders and chieftains on many lines of attainment and achievement, formed a notable roll of honor. That country had extensive and rapidly growing colonies in Africa, in Asia, and Southern Seas. She had the greatest ships in the world with which to send the products of her wonderful economic expansion and industrial efficiency over the whole earth. Her scientists had won a leadership widely recognized among informed people in all the nations. She had the experts in knowledge of physics, chemistry, biology and other sciences. Her internal affairs were declared to be in better condition than were those of any other European people. The people of that country had developed a social democracy superior to that of any other contemporary people, having attacked her problems of pauperism, the slums and illiteracy with a vigor and intelligence unequalled even in our own favored land. Sociologists were pointing to Germany as the model for other nations, and incredulous people were astonished to hear that that

country had so many desirable things in effective operation. In one of the magazines it was well summarized by an informed writer who said, "Only yesterday we were all at school to Germany. Our leaders of industry, our educators even our doctors of divinity, were going abroad to get the German point of view. Germany was the modern world; Berlin the gate to the future. To be unacquainted with German thought was almost to be mediaeval. We did not question the relation between mind and morals. If the one had advanced how could the other lag behind? How could a people so far ahead in theory be behind in practice. We were ready to look askance at the Kaiser; but the German people, their sociability was one of the attractions of Europe. Their love of children had gone throughout the world with their toys. We were not aware that this sociability was subtly being fed to conquest, that these toymakers were being converted into gunsmiths. We did not realize the power of education utterly to transform a people."

But what remains of all this unsurpassed efficiency to-day? Germany had been prospered and blessed of God, but in her prosperity she had, in consequence of the forces that had produced her industrial and other forms of efficiency, become materialized and led to enthrone a false ideal for the life of her people. In the midst of an abounding material prosperity she had become secularized and loosened her grip upon the higher aspects of life. In much of her theological thinking and the application of destructive, critical methods in dealing with the Bible she had been disloyal to her Lord, and in her ruling classes unmindful of the permanence of the spiritual and of the hardening processes latent in the tyranny of mere things. Pride in her capacity to do things not only hardened her heart, but went before a fall. Much of her theology, once pronouncedly Christian, was superceded in great universities by a new paganism that is at once specious and cultivated, and in consequence all the more dangerous. She made gods of her own and then cast them aside. In the last stages of some of her leading

teachers, self-exaltation preceded self-worship and the superman became their god. In her ruin she has lost her colonies, through which she had planned to enlarge her domain. She has lost her ships by means of which she had hoped to rule the sea. She has lost her commercial supremacy obtained by years of outlay and effort. She has suffered the loss of much of the prestige of her boasted learning, much of which is to-day discredited and dreaded because of its manifest banefulness in its worked out results. She has lost the solidarity of her government. Her lords and great men, like those of Babylon, have fallen in a night, and are now, some of them, like men without a country.

For all this humiliation and disaster there are causes that are deep and fundamental. This collapse of the greatest expression of efficiency in the history of mankind is traceable, as it looks to the writer of this paper, not so much to causes lying on the surface, as to those materialistic and paganizing influences that for years have found a welcome in great universities.

Let me reaffirm that ideas are dynamic. Theories that are wrong many times work out disastrously. In Germany, the land of efficiency, for many years past there have been too many Kantian theologians whose creed was made up of three articles: God, free-will and immortality; too many of the later Pantheistic Rationalists, those disciples of Hegel, who resolved Christianity into a mere species of metaphysical speculation, of which the gospel history is but a loose, popular, mythical equivalent; too much effort to deduce the genesis of man from a monad and efforts of the materialists to resolve all mental phenomena into mere physiological functions, too much impatience of mystery in religion and the demand that everything shall be made entirely plain and "reasonable." The real beginning and center of Germany's downfall are to be found in wrong thinking, debased ideals and neglect of the higher motives that are always intangible and invisible but nevertheless all-powerful. A people whose rulers deliberately neglect such fundamental

considerations, is certain to experience the process of moral disintegration within, while at last, it comes to be looked upon with unqualified unbelief in its protestations from those who are without. This seems to be the two-fold penalty paid in this hour of world-distressing conditions by one great government, at least, that has been unmindful of some of the factors without which people cannot really live.

That people seems at least in our generation, to have been forced to learn the lesson that the conqueror can never, or rarely ever, successfully force its civilization on the conquered by mere force.

Philip II of Spain, with political and religious absolutism, as the main article of his creed, tried it in the memorable struggle in the Netherlands and failed. England has tried it with an alien Church and a landlord despotism in Ireland and failed. The clamor for the right of self-determination and separation from England with full freedom to determine their own government, has not subsided during the progress of the great war. The Portuguese and Spaniards have tried the same thing and failed. Even our own government during the period of reconstruction after the Civil War, attempted to force obnoxious measures upon the South and ingloriously failed.

A State whose conception of efficiency is expressed in terms of force can have no morality which is contrary to its own well-being, or which does not originate in its own alleged necessities.

There is an oft-quoted and specious heresy, that is delusive and dangerous, and that runs thus: "It makes no difference what a man believes; only his actions count." One of the most profitable lessons the collapse of the German efficiency in the big war, has taught the world is the utter fallacy of that heresy. It should henceforth be expelled with all its baneful influences from men's thought and action forever. It is a matter of incalculable concern what a man or a nation believes. There is no explosive so terrible as an idea. The truth or falsity

of that idea makes no difference whatever in its power. It is its acceptance or rejection that begins at once to count. What a nation believes will save it and put it upon an immeasurably higher plane or destroy it and sometimes, with an astonishing suddenness. It is what peoples had been thinking that has brought such vast disaster to the civilization of Europe. A prince whose name the most of us had never heard, or had only heard as a feeble echo, was murdered in a country almost as foreign to us as the mountain regions of the moon. It interested us about as little, and we thought it concerned us as little, as a feud between African chiefs on the banks of the Congo. But that single act brought into conflict and with an amazing promptness, differences in national ideals and modes of thinking, until at last, like unto the irresistible rotary movement of the outer circle of a maelstrom, we could not resist the pull of the outermost circle and found ourselves involved.

The Germans have shown the world with cruel plainness that a man will act as he believes, that his deeds are an exact expression of his faith. They have shown that the creed of military efficiency is directed as much to the mind as to the legs; that in a strict and technical sense of the word, the most highly educated people in the world, dwelling in a land bristling with great universities just as it bristles with forts, can make a wretched failure for its efficiency and be guilty of one of the greatest apostacies in human history. In the final analysis it will be shown that it was a mistaken philosophy which precipitated the most disastrous war in the history of the human race; a bad philosophy of the application of power which is one of the outstanding features of our civilization which contemplates man as the supreme fighting animal of creation. The enthronement of this theory of efficiency results in such theorizing as that of Dr. John Williams Draper in "The Intellectual Development of Europe": that civilization is largely a matter of meteorological and physiological discoveries, of topography and ethnology, simply a matter of climate and beef-steak and

pudding, of wheels, axles and engines. These things and their estimates explain everything. Natural feeling, law, religion and hate, love, justice, injustice, right or wrong, the great forces, as the philosopher and historian see them, and which have ruled and made the world, are set aside entirely by such materialistic theorizing about the forces that have entered most largely into the world's history. The theorizer himself never gets far from the smoke of his retort and the smell of his dissecting room. Dominated by base considerations and feeling themselves capable of doing mere things by force, and because they possessed the power, has served to brutalize otherwise strong peoples.

In the 13th century the English entered some of the richest towns of Scotland, such as Berwick, Aberdeen and Elgin, and not only destroyed all the property but slew nearly all the inhabitants. They so completely devastated the country that the Scotch, flying to the mountains, and being stripped of all that they possessed, had no resource left but to wage from their native fastnesses a war similar to that which their savage ancestors, twelve centuries earlier, had waged against the Romans. The atrocities of the same great people in India and South Africa, and the enforcement of the opium traffic on China, are of more recent date.

England did these things because she had the power; she was the more efficient people and could play, for that reason, the part of the big boy in the fight with the smaller fellows. Nor have our own hands as a people been entirely clean. There are some doleful chapters in our treatment of the American Indian, while toward Haiti and San Domingo our conduct was not always that of a philanthropist while within the memory of the generation now living, there have been outrageous attacks on aliens who were entitled by treaty to our protection, in Wyoming, in Washington, in Idaho, in Montana, in Oregon, in Alaska, in California, in Louisiana, Texas, Colorado, Mississippi and Florida. It has been claimed by some of our best informed publicists that in what is

known as the La Follette shipping bill passed by our Congress in 1917, more than twenty treaties were rudely violated. So long as such conditions prevail we Americans live in far too much of a house made of glass to make it wise for us to launch stones at other peoples who have barbarously made only a scrap of paper out of a solemn treaty.

"As a man thinketh in his heart so is he." As are the standards and ideals of a people so is that people. German militarism was the final step in German education, as industrialism, it seems, is rapidly coming to be ours. Treitsche once said "that the German army constitutes a peculiar and necessary continuation of the scholastic system." It has left behind it nothing but the debris of an educational system that has utterly failed—failed to give the right sanctity to life, and even to protect life. A mighty structure has collapsed and toppled over and the ultimate cause lies down in the educational foundation of wrong conceptions and estimates of life. The great fact that sooner or later will emerge from the present confusion and stand out clear to the historian of the future, is this, that what has been and is happening in Europe to-day is the logical outcome of a partial and therefore false view of life, the inevitable consequence of the worship of mere efficiency. The supreme, the saddest tragedy of the great war is this, that the German mind with its superb discipline, has failed.

Dr. Charles Cuthbert Hall, in an address shortly before he died, declared that western civilization or the best that was in it was based upon three Christian hymns or upon the faith that they express: "All Hail the Power of Jesus Name," "When I survey the Wondrous Cross," and "My Faith Looks Up to Thee." That after all that may be said, morals and religion, civilization and religion, with any people, are closely bound up together; that the tender mercies of naturalistic ethics are cruel, and that when men no longer bow to the authority of a divine Christ, an outbreak of satanism, and a saturnalia of cruelty and blood are to be expected. This is the one

overshadowing lesson from Neitsche's teaching, and from the commentary on his doctrines which the war has writ large over the face of history.

If we would make sure of the future we must insist upon a reappraisement and a reinstatement of the real and abiding integrities of life. After all it is the spiritual alone that stays. The physical, subject to the laws of death, vanishes in the struggle for existence. Like the leaves on the trees the generations of men come and go, and the grass grows where once their civilization flourished. The Arab to-day pitches his tent on the site of Babylon. But we still have the *Iliad* and the *Aeneid*; the tragedies of Euripedes and Aeschylus; the orations of Demosthenes and the disputations of Cicero; the *History* of Thucydides, the *annals* of Tacitus, the *Pandects* of Justinian and the celestial harmonies in Dante's *Divine Comedy*.

Moral laws have their innings. They work automatically. The State composed of moral beings is a moral entity. It cannot therefore neglect the laws of its real life by becoming purely physical or non-moral as has been affirmed by some modern teachers, without the laws of those spiritual qualities which first of all gave it ideals; without debasing its literature and art by drying up their sources; without lowering the character of its people, and plunging deeper and deeper into the qualities of the brute in order to defend itself against enemies which in the process of its development, in mere physical efficiency, it has aroused against its insatiable and ruthless ambition. History shows that the processes at work in the evolution of mankind are working and always have worked, not primarily for the triumph of the strong, for the primacy of the dangerous doctrine of the "will to power," nor even for intellectual supremacy, but steadily through the ages for the triumph of the good.

Much of the mental temper of our day is dominated by a materialistic and ultra-utilitarian spirit. Much of our energy is occupied with material things and interests. There are many propagandists of improved theories that

shut out the ideas of God, the supernatural and accountability. In much of our education, in the matter of religion, a strict neutrality is being maintained where open hostility is not expressed. If civilization is only a matter of material forces, of steam and electricity, of telephones and sewing machines, of drainage and ventilation, and even if to these we add taste and culture, libraries and art galleries, and leave out God and conscience and faith and worship, you have a civilization that will continue to be full of danger, torn by strife and the forces of disorder and disorganization. History is constantly rewriting itself. In these days of tumult and darkness, in which we are living a man frequently finds himself rummaging the pages of Gibbon, Tacitus and Juvenal. Study the history of those old empires once famous for their capacity to will and to do things. They possessed riches so enormous that it did seem that God had determined to give money a chance to do its best and most. There were peoples who lived by pleasures so prodigal and varied that the liveliest invention was exhausted and the keenest appetite surfeited. Multitudes of the people were too proud to work, but not too proud to live as beggarly dependents upon some evil and tyrannical emperor. There were splendid amphitheatres in every Roman city and most of all in great Rome itself. Think of the mighty colosseum which was capable of seating 87,000 people where a bad emperor had to amuse his idle people whom he also had to maintain. In this place as one of the most favored of pastimes if they did not fight man to man, then they fought man and beast, lion, tiger or bear. But all that has passed away and the old city which once rang with the cry, "Give us bread and the circus," is only a ruin now. The tourist to-day climbs along the broken tiers of that old colosseum from which the culture and beauty and fashion of an efficient and powerful people once looked down to contemplate with brutal delight the Christian martyrs in the fangs of tigers. That was the customary holiday sport of the world's, at that time, most efficient people. To-day the antiquarian rummages

among the relics of Roman refinement, pride and might. Babylon, Rome, Antioch, Alexandria, Carthage, are gone and to-day we dare not unfold to popular gaze the records of the inner life of those once powerful communities. We are astounded when we read the fearful summary of degradation and disaster, in the first chapter of the Epistle to the Romans. That is the portrayal of a people undarkened by the shadow of the cross.

In all human history, there has been a strong and repeated tendency to universality of form both in religion and politics. This tendency culminated in the Roman empire, in politics under the emperor, and in religion under the pope. Both were artificial and human, and opposed to the natural and the divine, and both became tyrannical and corrupt. Both came to a crashing fall, and both were broken into fragments.

Along the road of the recognized primacy of the higher factors in living, if our statesmen, our labor leaders, our lords of capital, the people, would only take it, is the way to industrial peace, social progress, international friendship and universal brotherhood. These concluding reflections are written when the Peace Conference is in session in April 1919. It seems to be face to face with bewildering problems the final issue of which no man can see. The recurrence in the first quarter of the Twentieth Century of the Christian era of all the horrors of the French Revolution has struck the world so hard that it has not only been startled but terrified. We have had much of a repetition of what occurred in France in the closing years of the Eighteenth and the opening years of the Nineteenth Century. Men who had been using large and noble words,—such as equality, liberty, and fraternity—were soon imbruing their hands in fratricidal blood and making the streets of their own capital run with crimson. In our own cherished land to-day there is widespread discussion of a “new era” of purely secular development that is confidently predicted. There is much talk and theorizing about an expected industrial revival, but relatively little in the same quarters of a revival of

the factors in our life as a people which alone can make the other safe and permanent. We felicitate ourselves upon our escape from the disasters which have come upon the old world, but we cannot in all candor, be it said, felicitate ourselves upon escape from that spirit of worldly utilitarianism and worship of efficiency that were the underlying causes of those disasters. Every Christian and patriotic man should have learned since August 1914, that all boasting about mere military or naval, or economic supremacy; all ambition of any people to dominate either the land or the sea is perilous, and that every plan which contemplates the aggrandizement of one nation at the expense of other nations is born of a bad spirit which unless restrained, will eventually bring untold disaster to the world.

Good men and patriotic men are not reactionaries and pessimists necessarily because they are uttering ominous words. They are not indulging in doleful Jeremiads because they utter the truth before boastful peoples. One of the leading reviews has recently joined in a protest against the apathetic way in which America is slowly surrendering individual liberty. This decline of interest in the preservation of liberty dates, it is affirmed, from long before the war. Its chief cause is found in a growing emphasis upon immediate material benefits to multitudes of men and the growth of mere utilitarian humanitarianism. After investigating conditions in England and France Mr. Frank A. Vanderlip, in March of this year, sent this message to the Associated Press, from Paris: "I doubt if America has begun to comprehend the seriousness of the appalling situation which confronts Europe and the wreck which the whole fabric of civilization may be facing."

Speaking before the conference of the Chamber of Commerce of the United States, Mr. John D. Rockefeller, Jr., declared, that men who were standing for the old order of commercialism and mere efficiency in doing things are wilfully heedless of the fact that its certain outcome will be financial loss, general inconvenience and suffer-

ing, the development of bitterness and hatred, and in the end submission to far more drastic and radical conditions imposed by legislation, if not by force, than could now be amicably arrived at through mutual concession in friendly conference." Charles M. Schwab and other financial leaders have spoken in the same vein.

A short time before his death the late Prof. Rauschenbusch in speaking of the new day which he predicted to be near at hand, uttered something that was at least prophetic of an early fulfilment. He said: "In our economic relations we stand now where we stood in our political relations before the advent of democracy. Everywhere else autocracy is on the retreat, or creeping back under cover to regain its lost fortifications. In business the autocratic principle is still in full possession, unshaken and unterrified, with its flag flying from every battlement. Business is the last entrenchment of autocracy, and wherever democracy is being beaten back the sally is made from that citadel."

These men are not unpatriotic or hopeless because they think that much of this old world is sick a-bed while sociological and other kinds of medicine men of every name and fame are coming forward with various orders of nostrums, elixirs of life, catholicons and panaceas. A great daily paper has said it all finely: "The mental scientist tells him that he is not ill at all, but only thinks he is. The Prohibitionist declares that he will soon be well if he only stops taking his toddy. The Single Taxer affirms that he has only to lay his imposts on the land instead of on other forms of wealth, and that he will straightway get upon his feet. The suffragette insists that he has only to bestow the franchise upon women to double his weight. The Socialist, tiptoe on a soap box, swears that if he will only put his property in the hands of the State and make every citizen an employee of the Government he will 'be around again as well as ever.' The trade unionist confidently asserts that his trouble originates in too long hours and too small wages. The I. W. W. insists that he ought not to work at all, but find 'a place in the

sun' and 'while his time away in everlasting bliss.' The Bolshevist makes bold to say that he has only to organize Soviets, put all business into the hands of the proletariat, abolish religion, nationalize women for the free use of men and let the State bring up his children, to relieve himself of all his aches and pains."

The question is do any of the suggested remedial measures go deep enough to touch the root of the matter? We think not. The difficulty of men is not to picture a reconstruction but to effect it. For some generations men who love to enjoy the fruits of Christianity, and express themselves in lofty sentiment regarding the beauty and the fragrance of the blossom of the tree, the richness of the color and the aroma of the fruit, have been laying the axe of their metaphysical philosophy at the roots of the tree, under the shade of which they have been resting in security and pleasure. For as long a time socialistic thinkers have been trying to build a piece of machinery that will run without a motor. To them whatever is noble and beautiful in human life appears to have been developed from incentives with which, as it looks to us, the socialistic theory does away. They find in the natural development of the good propensities of human nature a society to be unstung by want and unfertilized by need. But for the bases of their optimism we can find no sort of warrant in the pages of history or the book of life as it lies open before us, in the days in which we have to play our parts.

By a secret treaty, it now appears, that the allied nations in the great war promised certain lands on the Adriatic to the Italians, as a reward for their entrance into the conflict, and yet by another promised to Rumania the province of Transylvania as a reward to that people for its enlistment on the same side. In the case of neither promise was there any sort of honest warrant. For all such ills that afflict the world there must be found a deep and fundamental panacea.

Now conservatism is an admirable and necessary element in our affairs; without it we are liable to run off at

tangents into all manner of vagaries. To hold fast to things that are old, tried and approved is the one centripetal force which holds our centrifugal enthusiasms within proper limitations.

The writer of this paper, at an age when men are constantly clamoring for new adjustments not only in machinery but in social and religious reconstruction, is conservative enough to reaffirm a belief in things that cannot be shaken.

In 1914 much of the world said, "We prefer Macchiavelli, Metternich, Bismarck, Bernhardi and Nietzsche," and will not have this man Jesus to rule over us. The choice was a costly error, a deadly blunder fraught with calamity that is immeasurable and God has written His condemnation of it across the face of the whole earth.

Civilization has failed to prevent war, and education has failed. Religion alone is left and in that we have our only hope of any permanent cure of the ills we have noted. The powers of the Orient and the Occident, it is predicted, are likely to be aligned against each other in a future conflict far greater than the world war unless the one comprehensive corrective—the gospel—is spread over the whole earth. We must revolt against the idea of looking upon man as a mere well-fed, contented and unaspiring animal; against that mere scrambling for markets and zones of influence which have now been demonstrated once again in fire and blood, to be both demoralizing and brutalizing.

In the generic sense of the word, the writer is an unyielding democrat, but he does not for that reason believe that every plebiscite speaks a mandate from heaven. Even democracy is to be saved and made safe for alien peoples by an inner moral purpose which is grounded in religion. The spirit that is of Christ alone can save it, and not a mere strutting and loud patriotism. We must remember that value, democracy, power and efficiency are relative terms and are not to be estimated apart from the conditions within which they are applied. A grasping selfishness is bad and forbidding in a man; in a na-

tion is is heathenish and fraught with danger. A right kind of international public opinion is necessary without which no League of Nations, in the long run, can become an agency of international as well as inter-governmental association. If there is to be any international league that is of permanent value there must be back of it a right international mind.

The change needed in the world is a change far too subtle to be wrought by the rough hands of the revolutionist. It is a moral change, a deep and fundamental change of disposition, a change of relation between men; and there is no power that can effect that change except the spirit that is begotten of Christ. The more we reflect upon it the more shall we see that Prof. Murray is right in his judgment: that it required the great war to make men understand that we do not want Nietzsche and the superman, but that we do need Christ and love and sympathy and humility and the surrender of self for the good of all. A natural impulse exists to cultivate a feeling of hatred and revenge toward our enemies who have done us an obvious injustice. This cheap, short-sighted and harmful form of patriotism must be seriously resisted, if we are to cultivate an expectation and desire that international hatred will eventually disappear from the earth, and the burden of militarism and its glorification pass from the casual and brutal forces of the earth. More and more are we driven back to the fact that there is more in the power of a changed life to change environment than in the power of environment to change the life. Without a new manhood and womanhood renewed in Christ Jesus, we shall always have the same old world, wrong-going and wrong-doing. There shall be no socialization of commerce and industry that is safe and sound apart from renewed men. For a long period in the history of christendom the word "saint" stood for the highest ideals, moral, spiritual and social. Saintliness was the last word in the catalogue of writers. But "the term saint," says the *American Journal of Sociology* for January 1919, "is not one that we apply to our heroes; it is

not in harmony with our scientific naturalism or our militant industrialism." It may be that in our adulation of military chieftains and captains of industry we have been unmindful of the place and necessity of the "saint" as a vital force in the conservation of world welfare and safety.

The creation of a new fabric of international government will not save the world from the danger of conflict unless God, the Creator, by his Spirit broods over the face of the waters and by His word begets a new order. Imperialism is dead the world over, Kaiserism and Czarism have been slain, but Bolshevism, a greater menace and more cosmopolitan than monarchy advances. Its overthrow will depend upon whether people are good or bad.

What we have said makes some recent attacks made upon the Church, the administrator of the means endowed with power to make men good, inexcusable and reprehensible. In recent months the Church founded and maintained of God and of which Christ is the real and only Head, has been subjected to a scathing fire of criticism by several of its own ministers, who seem to have been unmindful of the immortal aphorism of one, of the Church's own defenders, in days of great peril which came to it in France.—"The Church is an anvil that has broken many hammers."

These assaults seem to be based upon one assumption, that the failure of the Church to bring the whole world into its inclusion rests entirely upon that institution itself. Because there are thousands of persons unconverted to the evangelical doctrines, and still outside of its fellowship, the Church forsooth must bear the blame alone.

It is not our purpose to enter upon any defence of the Church or reply to such ungracious assaults upon it. It has had its faults, for it is not an academy of completed saints so much as a school of training. It has had its periods when it has been formal, inert and inefficient. But we are old-fashioned enough to be wary of the min-

ister who gets before the public in consequence of his yowling and wailing over the failures of the very institution that has made either worthy of even being heard.

Over against such unwarranted effort at depreciation of the Church indulged in by latitudinarians and liberals in the sphere of religion we set but two other estimates of the Church, from somewhat unexpected sources. In memorable words Lecky, the English rationalistic historian, shows how that the tide of revolution which swept France in the closing years of the Eighteenth and the opening years of the Nineteenth Century, was calmed in his own country and England saved from similar disaster.

“Religion, property, civil authority, and domestic life, were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion. England on the whole escaped the contagion. Many causes conspired to save her, but among them the prominent place must, I believe, be given to that new and vehement religious enthusiasm which was at the very time passing through the middle and lower classes of the people, which had enlisted in the service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-christian tenets that were associated with the revolution in France.”

Another, Mr. Henry George, writing of the fact that it is from the triumph of Christianity over the barbarians, who came in from the north and east and overran Europe, that modern civilization springs, says, “Had not the Christian Church existed when the Roman Empire went to pieces, Europe, destitute of any bond of association, might have fallen into a condition not much above that of the North American Indians, or only received civilization with an Asiatic impress from the conquering scimitars of the invading hordes which had been welded into a mighty power by a religion which, springing up in the deserts of Arabia, had united tribes, separated from time immemorial, and thence issuing, brought into the

association of a common faith, a great part of the human race."

In what the Church has to say to men is our only ground of hope. "None is good but God," and those whom God makes good, and He works in individuals and in the world by His Spirit operating through His truth. This word which the Church is commissioned to give unto the world is the real power unto individual and corporate salvation. The Church can not escape its high responsibility nor abrogate its divine calling, nor is it to be impeded in its progress by the unwarranted railing of the world or even some of its own misguided servants. When it fails the world will sink deeper and deeper with every movement into the dark chaos of despair. It is the only institution that has stood the crux of time, and which proclaims the only message that has ever satisfied or will ever satisfy the longings of the heart and soul of man and so lifted him up that he can look with confidence into the face of God and live at peace and in safety with his fellowmen. It is the only refuge which will save us from the destructive forces that would destroy the fruits of civilization accumulated through centuries.

Springfield, Ohio.

ARTICLE II.

THE UNION MOVEMENTS BETWEEN LUTHERANS AND REFORMED.

BY PROFESSOR J. L. NEVE, D.D.

III. THE VARIOUS UNION MOVEMENTS OF THE SEVENTEENTH CENTURY.

Literature: Some of the literature used in this chapter was given with full title and time of publication in preceding chapters. It is enumerated at the beginning or at the close of the separate sections and referred to in the text of the discussions. These works are especially Kurtz, Moeller-Kawerau III, Stahl, Wangemann,, Hering, Schaff. The following are here added: *Augusti*, Corpus Librorum Symbolicorum, etc. (collection of Reformed confessions cf. Schaff, Creeds I, 355), 1827, pp. 386ff., 398ff. *Niemeyer*, Collectio Confessionum in Ecclesiis Reformatis (1840), pp. 553ff., 669ff. *Boeckel*, Die Bekenntnisschriften der Reformierten Kirche (1847), pp. 669ff. *Nitzsch*, Urkundenbuch der Union (1853), pp. 73ff., pp. 118ff. *Schmid*, Geschichte der synkretistischen Streitigkeiten (1846). *Zoeckler*, Augsburgerische Konfession. *Neve*, Paul Gerhardt in LUTHERAN QUARTERLY (1907). *Zezschwitz*, Die kirchlichen Normen der Abendmahlsgemeinschaft (1870). *Rietschel*, Die Gewaehrung der Abendmahlsgemeinschaft (1869). The following articles of Hauck's *Protestantische Realencyklopaedie* (R. E.) have been used: "Konsensus von Sendomir" by Erbkam (XVIII, 215ff.); on Cassel Colloquy by Mirbt (III, 744ff.); "David Paraeus" by Ney (XIV, 686); "Leipzig Colloquium" by Hauck (XI, 363ff.); "Naumburger Fuerstentag" by Kawerau (XIII, 661ff.); "Sigismund" by Kawerau (XVIII, 331ff.); "Synkretismus" by Tschackert (XIX, 243, cf. Meusel and Lutheran Encyclopedia on Syncretism); "Duraeus"

(John Dury) by Tschackert (V, 92ff.; cf. New Schaff-Herzog IV, 37ff.)

In the preceding chapter we considered developments in the second half of the sixteenth century and showed how the division between the two churches of Protestantism became permanent. We have seen how the Church of Calvin, in seemingly Melanchthonian forms, yet decidedly Calvinistic on the means of grace, gained ground in Germany so that the two churches stood opposed to each other, weakening the cause of Protestantism in severe controversy at a time when over against the onslaught of Romanism in the Thirty Years' War confessional harmony was very much needed. A union was the crying need of the age, and to satisfy this need of a union between Lutherans and Reformed one "Irenicum" after the other was published, colloquies were held, churchmen and princes were active. These union movements and endeavors, interspersed with confessional conflicts as their unavoidable counterpart, characterize the seventeenth century or, more correctly, the closing part of the sixteenth and the larger part of the seventeenth. In the present chapter we shall describe these various union movements, and in a following chapter on "George Calixtus and His Opponents" we shall discuss the conflicting principles between the men of union and the men of the confessions.

It may be said in general that the greater willingness and readiness for a union was always on the part of the Reformed; the Lutherans never took the initiative, and when they were approached they distrusted their opponents, and their polemics was characterized by much severity. The historian has no difficulty in explaining this phenomenon.

In the first place, the Lutherans and the Reformed respectively regarded their disagreements from a different point of view. Although never willing to yield their position on the person of Christ, the Lord's Supper and the means of grace in general, the Reformed were willing nevertheless to unite with the Lutherans or

at least to step into a relation of mutual recognition, to abstain from controversy and to unite in action. They were inclined to regard the differences as more or less theological. Zwingli in 1529 offered Luther the hand of fellowship notwithstanding their disagreement. As early as 1525 he advised to treat the disagreement as a *synkretismon*.¹ The views of George Calixtus, particularly his distinction between fundamentals and non-fundamentals and his limiting the fundamentals to what is necessary to be believed for salvation, appealed to many in the Reformed Church. The Lutherans refused to so distinguish between religion and theology when the question of union and confessional recognition was under discussion. What Calixtus regarded as merely theological and therefore non-fundamental, this the Lutherans considered as of highly religious significance because it determined the real content of what Calixtus called the fundamentals. In the view of the Lutherans the species reveals the *essence* of the genus. So they looked upon the theological differences as differences that affected religion itself. The suggestion to desist from controversy and to recognize each other notwithstanding the existing differences they rejected as syncretism and infidelity to truth.

In the *second* place, the Lutherans felt that their territory had been invaded. The Palatinate was lost. From here and supported by the Philippists, a continuous propaganda for Calvinism was kept up. Underhand methods were used, as for instance in Saxony, to crowd out Lutheranism. Hesse became another center of propaganda. Then followed the conversion of Elector Sigismund of Brandenburg, also through influences from the Palatinate and from Hesse. Historic Lutheranism had to fight for its life. Under the circumstances it was certainly natural that the Lutherans were irritated. At the close of the next chapter we shall have occasion to treat more in detail of the psychology in the controversial activity of the Lutherans.

1 Zwinglii Opp., ed. Schuler, VII, 390.

There was a *third* reason why the Lutherans were disinclined to participate in the conferences. These were as a rule called by princes favoring the Reformed cause. It was particularly in court circles where Lutheranism with its doctrines of the Real Presence and ubiquity was looked upon as a kind of barbarism as compared with the spiritual views of Calvinism and the humanism of the Melanchthonian school. The Lutherans could always trust the force of the principles of the Augsburg Confession, where these had opportunity to assert themselves; but in too many cases that freedom was absent. It was a foregone conclusion that Lutheranism was to be crowded out. It was the State Church condition that put Lutheranism at a disadvantage in many cases. When a prince changed his religion, he had the legal right to demand of his subjects that they follow him; if they refused he could force them to emigrate. The first measure was to drive the protesting ministers out of the country, as it was in the Palatinate when Frederick III left the Lutheran Church. When a prince did not regard it wise to force his religion upon his country he labored for union and arranged for conferences in which the Lutheran side was at a disadvantage, as it was in Hesse and in Brandenburg.

In the account which is to be given in this chapter not all union movements were of like importance. Some of the conferences were indeed of little significance (for instance the one at Moempelgard); others were superficial (the Sendomir Consensus, the Thorn and Cassel colloquies); others were under the control of extreme partizanship (like the Berlin Conference). The most helpful of all conferences, because of its thoroughness and frankness in dealing with the differences, was the Leipzig Colloquy.

I. TWO UNION MOVEMENTS AT THE CLOSE OF THE SIXTEENTH CENTURY.

I. The caption of our chapter which limits our ac-

count to the union movements in the seventeenth century permits of only a brief review of two conventions that took place in the last quarter of the preceding century. One of these was the general synod that was held in Sendomir, Poland, in 1570, and the other was the colloquy at Moempelgard, held in 1586.²

(a). At *Sendomir* (1570) it was the aim of uniting the Bohemian Brethren (Moravians), the Lutherans and the adherents of the Swiss Reformation. A union of all Protestants in old Poland was urged as a political necessity over against the Roman influence by the Protestant faction of the Polish nobility which was almost exclusively Reformed.³ The Reformed representatives were in the majority, in fact they regarded the convention as a Reformed synod and, therefore, simply presented the second Helvetic Confession to be adopted as the Polish National Confession. The Bohemian Brethren were willing to agree, provided their own Confession was not rejected. The Lutherans suggested that a new Confession be drafted. This was finally done, and so the *Consensus Sendomiriensis* came into existence.⁴ On the Lord's Supper considerable concessions were made to the Lutherans in that it was stated that the elements were not empty signs, but that they communicate *to the believers* what they signify, namely the Body and Blood of the Lord. The Consensus was Melanchthonian in character.⁵ The article on the Lord's Supper in Melanchthon's *Repetitio Confessionis Augustanae*⁶ was taken over in its entirety with the remark that it was in accord with the Second Helvetic Confession.⁷ The absence of Luther's terminology and definitions can be seen throughout in the portions quoted from the *Repetitio*.⁸ The facul-

² The old Moempelgard is the present Montbéliard in France. (Dep't Daubs). From 1395 to 1793 it was ruled by Wurtemberg.

³ Erbkam in R. E. XVIII, 23.

⁴ See the text in Niemeyer, *Collectio Confessionum*, etc. 553ff. Also in Nitzsch, *Urkundenbuch der Union*, pp. 73ff.

⁵ Shaff, *Creeds* I, 587.

⁶ Corp. Ref. XXVIII, 415ff.

⁷ Cf. R. E. XVIII, 217, 20.

⁸ Cf. Nitzsch, *Urkundenbuch*, p. 75ff.

ties of several Lutheran universities disapproved of the agreement.⁹ It soon became evident that a lasting confessional peace had not been established.¹⁰

(b). *The Moempelgard Colloquy* of 1586 was called by Count Frederick of Wurtemberg, chiefly for the purpose of settling the question whether the Huguenot refugees from France (Reformed) could be admitted to the Lord's Supper at the Lutheran altars in Moempelgard without virtually and in fact making themselves members of the Lutheran Church.¹¹ In the history of the altar fellowship question this Moempelgard Colloquy is of special interest. The Reformed theologians, here present, Beza, Zanchius, Ursinus, establishing themselves upon their principle "Sacramenta sunt notae professionis," took the position that one who was not of their own Church could not be admitted with the Reformed to the Lord's Supper, because "it would make too common the sacramental fellowship-badge, if the Reformed were to commune with those not under their banner, but of the counterpart" ("das sakramentliche Losungszichen gemein machen mit denen, die nicht des Fahnens sind, sondern zum Gegenpart gehoeren.")¹² The Lutheran Count Frederick of Wurtemberg declared at the close of the colloquy that the Reformed should be admitted to the Lutheran altar without losing their membership in the Reformed Church. But this proved to be a too hasty decision. The Lutheran theologians of Wurtemberg criticized it, and so the Count changed the rule declaring "that Christ had instituted the Supper also for the purpose that by it as a mark (Feld-und Merkzeichen) it may be known to what faith the individual is inclining. For he who communes with a church of whatever name

9 Salig, *Historie der Augsb. Conf.* II, 785.

10 As special literature we refer to Rudelbach, *Reformation, Luthertum und Union*, pp. 397-407; R. E. XVIII, 215-19; Schaff, *Creeds* I, 586ff; Wangemann, *Sieben Buecher Preussischer Kirchengeschichte* I, 376-80; Kurtz, *Church History*, Engl. Ed., 1888, §139, 18; Moeller-Kawerau, *Kirchengeschichte* III, 365.

11 Wangemann, *Una Sancta* I, 1, 149ff.

12 Wangemann, p. 152.

therewith indicates that he holds the doctrine of that church."¹³

Count Frederick used the occasion for making the conference a colloquy on the doctrinal differences between the followers of Luther and Calvin. Thus the Lutherans Andreae and Luk. Osiander met the Reformed theologians Beza, Musculus, Huebner and Alberius for a discussion of the following five articles: The Lord's Supper, The Person of Christ, Paintings in the Churches, Baptism and Predestination. An agreement was reached only with regard to the paintings. Beza defended Calvin's doctrine of predestination in its strictest form, and he rejected decisively the Lutheran teaching of the ubiquity. At the close of the conference Count Frederick asked the participants as much as possible to refrain from controversy in their writings. He suggested that each give the other the hand of Christian fellowship. Beza and his associates were willing, but Andreae, while ready to extend his hand as a sign of personal respect and friendly feeling, declared that he could not give his hand as a token of fellowship in the faith. Upon this Beza also refused the hand of personal friendship, and they parted in a spirit of irritation.¹⁴

II. THE "PFAELZER IRENICUM."

The "Pfaelzer Irenicum" of 1606 is here mentioned for the sake of completeness. It was an anonymous appeal for confessional peace from the quarters of the Reformed in the Palatinate. It was promptly rejected by Polycarp Leyser at Wittenberg in a writing of the following year. He reminds the opponents in the Palatinate of the oppression of the Lutherans in their country, the expulsion of the Lutheran ministers, of the hardship and the tears resulting from these measures.

¹³ Zezschwitz, *Die kirchlichen Normen der Abendmahlsgemeinschaft* (1870), p. 39. Cf. Rietschel, *Die Gewährung der Abendmahlsgemeinschaft*; Wangemann I, 1. 52f.

¹⁴ Hering *Unionsversuche* I, 274f.

He assures them that the Lutherans had also been praying for at least a political peace; but a religious peace, a brotherly union without agreement in the truth, would be against the Scriptures. Galatians 2:5, 11; 2 John 2; 2 Thes. 2:10; 2 Timothy 2:25 were quoted. By entering into a peace of the kind as desired by the publishers of the "Irenicum" the Lutherans would practically approve of the errors which, for conscience's sake, they had to reject. These errors were affecting the doctrines of the universality of grace, the means of grace and the person of Christ. Leyser further protests against the distinction made between faith or the foundation for faith and the theological opinion with regard to faith. The differences between Lutherans and Reformed he said, are more than merely theological opinions; they are inseparably interwoven with faith itself. The errors of the opponents affect the foundation of faith. For this reason the Lutherans could not listen to the appeal to desist from polemics, although conscious of the duty that controversy should be conducted without bitterness and without personalities. The form and spirit of the reply showed the determination not to make peace with the Reformed Church.¹⁵

III. THE ADVANCE OF PARAEUS.

Another "Irenicum" was published by *David Paraeus*, professor at the Heidelberg university in 1614. He proposed that a union between the two churches be worked out by a general synod of all Protestants in Germany, England and the Scandinavian countries, suggesting that even before such a union could be realized the adherents of both churches might continue to hold their peculiar views and differing opinions which ought not to hinder them from regarding each other as brethren and treating each other according to Romans 14:1ff. Agreement, he said, already existed in all essentials except in one

¹⁵ The title of the writing was: "De pace ecclesiae evangelicae," 1607. See extract in Hering I, 275-83.

point only, which did not affect the ground of salvation. In view of Rome's preparation for a religious war which threatened common Protestantism he plead that both sides should bury their differences.¹⁶ But these suggestions of Paraeus were rejected by the Wittenberg theologians, especially in a writing of Leonard Hutter, and also by the University of Tuebingen. Paraeus was in special disfavor with the Lutherans, because in 1605, in publishing a commentary on the prophet Hosea, he had dedicated his work to Landgrave Maurice of Hesse praising him for introducing Reformed services in Marburg. The Lutherans (Prof. Fr. Bellmann of Wittenberg) now declared that a synod was unnecessary, because the errors of the Reformed had been sufficiently examined, adding that it would also be impossible because Lutheran theologians would not meet in peaceful conference with the Calvinists. Paraeus replied in an eloquent dissertation in Latin, which was read at the fiftieth anniversary of the university at Heidelberg.¹⁷

IV. THE COLLOQUY AT LEIPZIG.¹⁸

This colloquy was occasioned by a political convention between Elector John George I, of Saxony, Elector George William, of Brandenburg, and the Landgrave William of Hesse. They had agreed on a political union of German Protestantism ("Leipziger Bund",) by which they could resist the emperor's edict of restitution without being compelled to unite with Gustavus Adolphus. The princes in conference at Leipzig were accompanied

¹⁶ R. E. XIV, 689, 3ff.

¹⁷ See the extract of this address in Hering I, 286-96.

¹⁸ Literature: Colloquium Lipsicum (in Augusti, Corpus libr. symb. 1827, pp. 386ff.) Hauck in R. E. XI, 363f. Meusel IV, 231f. Lutheran Cyclopaedia, p. 274. Schaff, Creeds I, 558ff. Hering, Unionsversuche I, 327-59. Wangemann, Una Sancta, I, Book 1, 170ff. Rudelbach, Reformation, Luthertum und Union, pp. 407-14. Kurtz, §153, 8.

by their theologians.¹⁹ The Reformed theologians of Brandenburg and Hesse, chief speaker among them was Dr. Bergius, asked the Lutherans (Dr. Hoe von Hoenegg, together with Dr. Pol. Leyser and Prof. Dr. Hoepfner, of Leipzig) to enter with them into a private colloquy for the purpose of promoting peace between the two churches of Protestantism. Under the pressure of overhanging tribulation the unexpected took place: Hoenegg, the uncompromising foe of Calvinism, and the two other men accepted the invitation with the understanding that it was to be a private conference, with the object of examining to what extent both sides were in agreement with the Augsburg Confession. The conference was held in the lodging place of Hoe von Hoenegg and lasted from the 3rd to the 23rd of March. The Reformed theologians declared that they accepted the Augsburg Confession of 1530, emphasizing that the Confession in this form was recognized and subscribed in Brandenburg and Hesse. But they stated that they also accepted the Variata of 1540 and its successors. They appealed to the declaration made at the "Day of Princes" at Naumburg in 1561 that in the Variata editions "the Confession was merely repeated in a somewhat more stately and elaborate manner, explained and enlarged on the basis of the Holy Scriptures." Here, of course, was the real crux. It had always been held by the Reformed that in adopting both editions it was permissible to interpret Article X on the Lord's Supper in the edition of 1530 (the so-called Invariata) by the more elastic and indefinite words of the Variata of 1540 and thus defend Calvin's conception of a spiritual presence of Christ in the Eucharist.²⁰ The difference of position as to the texts was not discussed. But the Lutherans stated that

¹⁹ The Brandenburg elector by his court preacher Dr. John Bergius, the Landgrave of Hesse by Dr. Crocius and his court-preacher Neuberger, the Saxon elector who was residing at Dresden by his court-preacher Dr. Hoe von Hoenegg.

²⁰ Cf. Kawerau in R. E. XIII, 665. Rudelbach p. 409. Richard, Confessional History, p. 296. Neve, Altered and Unaltered Augsb'g Conf. (Luth. Lit. Board, Burlington, Ia.), pp. 32, 36ff. Also Lutheran Symbolics, pp. 91ff., and 207ff.

they identified themselves with the declaration in the introduction of the Formula of Concord (§4). In the doctrine of the Lord's Supper, the Reformed did their utmost to approach the Lutherans as far as their conscience would permit. Both sides agreed that in the sacramental eating or receiving (*sakramentliche Niessung*) the earthly elements on the one hand and the Body and Blood of Christ on the other are at the same time (*zugleich*) and together (*miteinander*) received (*genossen*).²¹ Never has there been a closer approach between representatives of the two churches as far as terms are concerned. But even here the meaning that was put into the terms cannot have been the same on both sides, because there was division as soon as it came to the omnipresence of Christ's human nature, to the oral receiving of Christ's Body and to the question whether worthy and unworthy alike receive the Body. In order to remove the offense which the Reformed usually take at the suggestion of an oral receiving²² the Lutheran theologians at Leipzig stated with much care that while the blessed bread and the Body of the Lord were received with one and the same organ (*uno et eodem organo oris*) yet the mode of receiving Christ's Body was different from the mode of receiving the bread. The oral receiving of the bread, they said, is without means; but the Body and Blood of Christ are received not without means, but through and by virtue of the blessed elements, in a heavenly, supernatural way, in a manner that is known to God alone, with the exclusion of any natural manducation.²³ In Article III on the Person of Christ a very large agreement was discovered, which was expressed in

²¹ See Wangemann, p. 171.

²² The phrase "oral manducation" should be avoided as a description of the Lutheran conception, because the Lutheran confessions reject decidedly a Capernaïtic eating and drinking. The Lutherans teach an oral receiving, but not oral manducation.

²³ Wangemann, *ibidem*. Hering I, 340.

twelve essential points. A disagreement appeared, however, in defining the states of Christ.²⁴

Regarding the rest of the Augsburg Confession, agreement was recorded on Articles I-II; V-IX; XI-XXVIII. The reader will ask: Why was the important Article IV on Justification not among the articles of agreement? Here the Saxon theologians felt that full harmony would depend upon the attitude on the doctrine of predestination in regard to which, at that time, after the adjournment of the Synod of Dort, there was so much discussion. The matter was taken up in connection with Article XIX on the Cause of Sin. It was found that there was essential agreement on the doctrine of justification. The disagreement concerning predestination appeared in this that the Lutherans insisted upon an election for salvation "in view of faith" (*intuitu fidei*), which the Reformed rejected. The Reformed confessed that only a limited number of men, known to God alone, had been elected from all eternity without respect to a foreseen faith or any inclination to accept grace. But they declared at the same time that they believed in God's serious willingness to save all men, and they rejected a *voluntas signi*. With regard to the non-elect the Reformed declared simply that condemnation was the divine judgment following man's sin and unbelief.²⁵

It was agreed that the particulars of the colloquy should not be made public. For this reason only four copies of the protocol were made, three for the princes and one for the theological faculty at Leipzig. But soon all was known in England, France, Switzerland, Holland and Sweden, and detailed reports appeared in print.²⁶

The significance of this Leipzig Colloquy should here be noted: (1) It was the surprise of the time that the

24 Cf. Augusti, pp. 398-99. A thorough review of agreement and disagreement concerning the doctrine of the person of Christ is given in Hering I, 334-39. See also Rudelbach, pp. 410ff.

25 Cf. Hering I, 341f. Schaff I, 559. Collection of Reformed Confessions by Niemeyer (pp. 653-68) and Boeckel (pp. 443-56); also in Nitzsch, *Urkundenbuch der Union* pp. 96-117.

26 R. E. XI, 364, 47ff.

Lutheran theologians, such outspoken antagonists of Calvinism as Hoe von Hoenegg and Polycarp Leyser, had been willing to spend twenty days in a colloquy with the Reformed and that the discussions had been conducted in such a friendly spirit. (2) The Reformed theologians went to the limit in meeting the Lutherans, which can be seen especially on the subject of the Person of Christ. (3) The colloquy was conducted with entire honesty on both sides and with a thoroughness that contrasted favorably with many other conferences of a like nature (the Sendomir Consensus of 1570 and the Cassel Colloquy as instances). (4) "The proceedings were characterized by great theological ability" (Schaff). (5) As Rudelbach observes correctly, this Leipzig Colloquy is in the same class with the colloquy between Luther and Zwingli at Marburg and the discussions that preceded the Wittenberg Concord of 1637. The differences were not smoothed over, but the participants looked them into the face and tried to meet them. For this reason more progress was here made than at other occasions.²⁷ (6) The friends of a union, especially among the Reformed, felt very much encouraged. Among them was the Scotch theologian Duraeus (Dury) of whose life-long efforts at bringing about a union we shall treat later (sub. VIII).

But notwithstanding all this, nothing practical and tangible resulted from the Leipzig Colloquy. The understanding was from the beginning that it was to be a private conference. Princes and churches were not to be held responsible or to be embarrassed by the agreements that were reached. The Reformed with their material concessions could promise nothing for their associates; not for their associates among the German Reformed, to say nothing of their fellow-believers in other countries. The failure to agree on the Lord's Supper, particularly, was evidence of a fundamental difference.

²⁷ Read the beautiful treatment of the problem of a true union by Rudelbach, *Reformation, Luthertum und Union* p. 344, especially p. 419.

Of this difference both sides had become conscious since the publication of the Formula of Concord and the later confessions of the Reformed Church in the various countries. Furthermore, time enough had passed for gaining perspectives of the opposing views, which, by the activity of the theologians of the two churches, had now crystallized into dogmas and confirmed the break between the two churches. The time for a union by agreement on the differing dogmas was a thing of the past.²⁸

V. THE CONVENTION AT THORN, 1645.

Of little significance for the purposes of our discussion was the convention of Thorn in 1645, chiefly because too much was attempted. King Wladislav IV of Poland desired to unite not only Lutherans and Reformed, but with these also the Roman Catholics of his domain. This was impossible, because the Romanists simply wished to lead the Protestants back to the fold from which they had strayed. These were simply to see their errors and then to come back repenting. The Roman dignitary at the head of his group frankly admitted that this was their expectation. Thirty-six sessions were held, of which only five were public. These sessions were utterly fruitless, because, according to an order that had been given by the king, a disputation on the differences was not permitted. The three parties were simply to state their differences once or twice; argumentation was to be excluded. Neither profit nor progress could be secured in such a way. So the king had to dismiss the convention. Nothing had been accomplished. The Thorn convention is an illustration of what can be expected of a union

²⁸ Soon the controversy broke out anew, even between the very participants of the colloquy. Cf. J. Berg's publication of 1635 "Relation der Privat-Conferenz.... zu Leipzig, 1631," nebst einer Vorrede, darin auf dasjenige, was Herr Hoe von Hoenegg zu seiner Rettung fuergebracht, gebuehrlich geantwortet wird." To this Dr. Hoenegg replied in his "Unvermeidliche Rettung," etc. (1635).

movement when political interests are the all-overshadowing motive and when truth is not honestly sought.

Two features of this convention, however, are of particular interest for a history of the union movements between Lutherans and Reformed: (1) The Reformed theologians, headed by Dr. J. Bergius, court preacher of Frederick William I of Brandenburg, brought with them to this convention a statement of their doctrine which was afterwards published as the "*Thorn Declaration*" (*Declaratio Thorunensis*), and, like Sigismund's Confession and the protocol of the Leipzig colloquy, was accepted as a symbolical book in Brandenburg.²⁹ (2) The other feature of interest at this Thorn convention was the appearance of Professor George Calixtus of the Helmstedt University as a counsel for the Reformed side. At this the Lutherans took much offense, and it was here where the so-called "syncretistic controversies" received much of their impetus.³⁰ But conditions had shaped themselves in such a way that at Thorn there was nothing left for Calixtus but to step into the Reformed group with which, however, he could not justly be accused of being in harmony. With the permission of the Brandenburg elector, on whose territory the convention was to be held, Calixtus, the famous exponent of irenics, had come from far with the intention of joining the Lutherans as their counsel. But the Lutheran delegates, under the lead of Calovius³¹ and Huelsemann³² refused to accept him, and Calovius, particularly, managed to exclude him from the Lutheran group.³³ They objected to him because of his literary activity in behalf of irenics which from now on went generally under the name syncretism. In order to become a recognized member of the convention, so that his journey would not altogether be

²⁹ Latin in Niemeyer (pp. 669-689); German in Boeckel (pp. 865-884); cf. Nitzsch, *Urkundenbuch*, pp. 118ff.

³⁰ See Tschackert in R. E. XIX, 245ff.

³¹ Later professor at Wittenberg.

³² Later professor at Strasburg.

³³ R. E. XIX, 245, 1-29.

in vain, he made himself a party of the Reformed group.³⁴ But in matters of confessional difference between Lutherans and Reformed he sided with the Lutherans.³⁵ The theological position of George Calixtus, especially his type of irenics, will be discussed in detail in the next chapter.³⁶

VI. THE COLLOQUY AT CASSEL.

This conference which was held 1661, from July 1st to 9th, was arranged by the Reformed Landgrave William IV of Hesse. It was his intention to bring the two universities in his domain, Marburg (Reformed) and Rinteln (Lutheran), together into one faith.³⁷ The Lutheran representatives (Peter Musaeus and J. Hennich) were men of the Helmstedt school. The program for discussion covered the following four loci: the Lord's Supper, predestination, the person of Christ, and Baptism. On the Lord's Supper it was agreed that absolutely necessary for salvation is the spiritual eating of the Body of Christ, which is a work of true faith in the crucified Saviour whose merit is appropriated.³⁸ Here it may be of profit for the reader to quote the following paragraph (61) from Part II of the Formula of Concord: "There is, therefore, a twofold eating of the flesh of Christ, one 'spiritual,' of which Christ especially treats (John 6:54), which occurs in no other way than with the spirit and faith, in the preaching and consideration of the Gospel, as well as in the Lord's Supper, and by itself is useful and salutary, and necessary at all times for salvation to all Christians; without which spiritual partici-

34 R. E. XIX, 746, 44-54.

35 Rudelbach, p. 418.

36 Literature on the Thorn convention: Tschackert in R. E. XIX, 746ff. Schaff, *Creeds* I, 560ff. Wangemann, *Una Sancta*, I, 1, pp. 88ff. Rudelbach, *Reformation, Luthertum und Union* 414ff. Hering, *Unionsversuche*, II, 1-88. W. Gass, *George Calixt und der Synkretismus*, pp. 34ff. Henke, *George Calixtus und seine Zeit*, II, 71-110.

37 Tschackert in R. E. XIX, 294, 57. Also p. 250, 8.

38 Cf. Mirbt in R. E. III, 745, 1ff.

pation also the sacramental or oral eating in the Supper is not only not salutary, but even injurious and a cause of condemnation." (After these words, in the following paragraphs, 63-65, a description of the oral or sacramental eating is given). When it came to the question of the Real Presence and the receiving of Christ's Body by believers and unbelievers alike, the Lutherans stood in the affirmative and the Reformed in the negative. But both parties agreed that the difference does not affect man's salvation, especially because it was claimed that in both churches the Sacrament was used after Christ's institution, nothing essential being added or omitted.³⁹ Regarding the breaking of bread the Lutherans conceded to the Reformed that such practice was not objectionable, if it was introduced with the consent of the congregations. And the Reformed conceded to the Lutherans that the wafers also were to be regarded as true bread.

On the doctrine of predestination they agreed that man, after his fall, has no power to do good, but that his salvation is entirely the work of divine grace. Pelagianism and Semi-pelagianism were rejected. The Reformed emphasized that God was not willing to communicate His grace to all men and denied that the condemned were lost because God had foreseen their evil attitude. But again it was admitted on both sides that knowledge of such mysteries is not demanded for man's salvation.

Regarding the person of Christ both sides indicated their agreement with the Christological dogma of the ancient church as expressed in the Chalcedonian Creed (or in the second part of the Athanasian Creed).⁴⁰ Thus they avoided a discussion of the questions that separated Luther from the Swiss theologians.⁴¹

On Baptism they agreed that infant Baptism is neces-

39 Hering II, 133.

40 See Schaff, Creeds I, 30, 34-39. Neve, Symbolics pp. 67-69.

41 Cf. Art. VIII of the Formula of Concord. Neve, Symbolics, pp. 130-34.

sary. The Lutherans admitted that the customary act of exorcism might be changed into a prayer against the power of the devil. On this point Lutherans of to-day have generally abandoned a practice which was abhorred by the Reformed. Exorcism as the preparatory part of Baptism was included by Luther in his form for Baptism of 1523.⁴² The practice gave ceremonial expression to the strong emphasis of Lutheranism on man's natural depravity and of Baptism as the ordinary means of regeneration. Deeply religious Lutheran theologians, such as Arndt and Paul Gerhard would rather have suffered exile than yield on exorcism. As has been stated, the Lutheran Church of to-day has abandoned the old form although it has retained in its Baptismal formulas the essential element of the *abrenunciatio*. But a Lutheran of to-day can appreciate the unyielding attitude of the fathers at a time when the attacks upon Lutheranism were many. He is reminded of the words of Matth. Flacius: *Nihil est adiapheron in casu confessionis et scandalii*. But the real point of conflict between the Lutherans and Reformed on the doctrine of Baptism is the question whether this sacrament is an actual means of grace in the sense that through this act forgiveness is worked in the believing and trusting sinner (as Luther's Catechism teaches) or whether Baptism is merely a pedagogic symbol of the need of forgiveness and for assurance—through the symbolical significance, not through the act of Baptism—(which is the meaning of the answer to question 73 in the Heidelberg Catechism). This more essential difference was seemingly ignored in the colloquy.

This Cassel Colloquy, different from the Wittenberg Concord and the Leipzig Colloquy, avoided too much the real points of conflict and for that reason has drawn the charge of superficiality and syncretistic tendency.⁴³ It was, therefore, after this colloquy that the so-called "syn-

⁴² See a copy of the whole form in Vilmar, *Pastoraltheologie*, pp. 110ff.

⁴³ Once more we call attention to the most pertinent words of Rudelbach on p. 419.

cretistic controversies" which had been fanned by the developments at Thorn were very much revived.⁴⁴

It was chiefly three matters at which the strict Lutherans outside of Hesse (at the universities of Wittenberg, Jena, and Strasburg) took offense and on which the controversy centered:

(1) It had been agreed at the colloquy that the controverted points should not be discussed in sermons except when an explanation was demanded by the text, and then the preacher was simply to state objectively the difference without imputing doctrines to the opponents, which these disclaimed. Reformed historians and advocates of the union have left the impression that this objectionable practice was found only on the side of the Lutherans in that day. But the Reformed did the same and had done so from the beginning, as can be seen from complaints in the Formula of Concord. Particularly when they aimed at refuting the ubiquity, the Lutherans were charged with believing things which, as a church, they certainly disclaimed. For instance, they were said to hold that Christ's Body was present in all the herbs, the leaves, in pears and apples, in beer glasses, in all the devils and in the lice.⁴⁵ The habit of discussing theological problems in a very polemical way was characteristic of the seventeenth century. That the Lutherans did more of it than the Reformed is to be admitted. It resulted from their emphasis upon a sound theology. But it is also largely to be explained by the fact that under the protection of princes who had begun to set their heart against Lutheranism, the Reformed, in so many places, were conducting a propaganda aiming at the introduction of Calvinism. And it is to be explained by the other fact that the method chosen for bringing it about was, as a rule, the advocacy of the ecclesiastic for-

44 We give the following references: Tschackert in R. E. XIX, p. 250, 23ff.; p. 251, 49ff.; p. 252, 26ff.; p. 254, 44ff. Mirbt in R. E. III, 745, 45ff.; Hering II, 147-80.

45 Wangemann I, 1., 36. Cf. the address of Dav. Paraeus in Hering I, 293. See also pp. 282f., 291f.

mulas of the Melanchthonian school, which were to cover the differences instead of stating them and honestly trying to solve the difficulty. There was something to be cleared up. The Lutheran of to-day certainly agrees that in many cases these matters should not have been taken before the congregations, but should have been discussed in conferences of theologians; or in places where special circumstances made it necessary that the congregation be educated, it should have been done in the fine art of Luther who could touch upon these things without leaving the strictly religious ground. However, fair as the proposition, agreed upon at Cassel, seemed to be, the Lutheran theologians of the above-named universities were not wrong in their criticism of that agreement. It is one thing to admit that theological polemics should not be taken into the pulpit, but quite another for ministers of the Word to bind themselves in advance and as a principle not to speak the truth when it may be necessary. It was this that the Lutherans meant when they used to say that the testimony of the Holy Spirit must have free course and should not be interfered with.⁴⁶ Among the men refusing to obey a decree of such a kind was a religious genius like Paul Gerhardt.⁴⁷

(2) Another matter that became an object of discussion after the colloquy in Cassel was the question of the "Elenchus," or even "Nominaelenchus." By this was meant the practice of the seventeenth century of summarizing, in the church services, the erroneous tendencies and teachings of the day and condemning them (Elenchus), in some cases by naming the churches and responsible teachers (Nominaelenchus). This practice had been discredited at Cassel to the great regret of the overzealous Lutheran theologians. It was the age of George Calixtus and the Helmstedt school to which also the professors of the Rinteln university belonged, and it was not easy for the Lutheranism of the seventeenth

⁴⁶ Cf. Hering II, 145, 164.

⁴⁷ Wangemann I, I., p. 147f.

century even in such a matter to adjust itself to a new age which was coming.

Somewhat related to the arguments about the "Elenchus" was another matter. At Cassel the Lutheran professors of the Rinteln university agreed with the Reformed of the Marburg university that in the points where they were as yet not in harmony with each other they should tolerate and recognize each other as members of the true Church and as associates in the true faith of Jesus Christ.⁴⁸ For this the Lutherans at Wittenberg took the Rintelners to account⁴⁹ and a long controversy followed.⁵⁰ A school milder than Wittenberg which was under the lead of Abr. Calovius, had come to the front. It was the University of Jena with John Musaeus as prominent theologian. It was a school which in the field of theology admitted "open questions," problems to be solved.⁵¹ But this school also opposed a "tolerance" of the kind agreed on at Cassel, saying that it would be equal to an admission that the points of disagreement are after all matters of indifference, which would be infidelity to truth when it had reference to such matters as separated the Lutheran from the Reformed Church. It was the Jena school which opposed the new creed, proposed by Abr. Calovius in 1655, the "Repeated Consensus of the truly Lutheran Faith," which Schaff characterizes as an "abortive symbol against syncretism."⁵² The place for a more complete account of Jena and Musaeus as a modifying factor of the severe Lutheranism of Wittenberg and Leipzig will be in the next chapter when we shall treat of George Calixtus and his opponents; here the milder tendency of this school has been touched upon merely for the purpose of suggesting confidence in its agreement with Wittenberg when it came to a judgment on *the kind* of tolerance that had been

48 Mirbt, in R. E. III, 745, 22ff.

49 Tschackert in R. E. XIX, 250, 40ff.

50 R. E. XIX, 243, 28.

51 See Schmid, *Geschichte der synkretistischen Streitigkeiten* (Erlangen, 1846), 400ff.

52 Creeds I, Index XI, cf. pp. 349-53.

agreed upon between Rinteln and Marburg. As was said in the introductory remarks to this chapter, the Lutheran Church cannot agree to a clean cut separation between religion and theology; in its view the latter affects the former and cannot be treated as a matter of indifference or as a matter of no concern when it comes to the question of recognizing a religious organization as a "true" church.⁵³

(3) Closely connected with what has just been discussed, is the question of fundamental and non-fundamental doctrines as it bears on the relation of the churches to each other. The reader must have noticed that in the deliberations between the faculties of Marburg and Rinteln it was always the question, "Is this or that doctrine fundamental *for salvation?*" that was to decide the legitimacy of a union. Here the influence of the Helmstedt school is obvious. There was a fallacy in that question, particularly in the way it was formulated, that went undetected or was ignored in the quarters where the union was advocated. The problem was much discussed in the controversies that followed the Cassel colloquy,⁵⁴ but for the moment we shall pass it by, because it is to be dealt with quite thoroughly in connection with the theological position of George Calixtus. There will be occasion for a few remarks on the matter also in connection with the report on the colloquy which is now to be taken under review.

VII. THE COLLOQUY AT BERLIN (1662) AND SOME PRECEEDING HISTORY.

The outcome of the Cassel colloquy had its effect also upon Brandenburg, the future Prussia.⁵⁵ Here the rul-

53 Cf. Schmid, *ut supra*, pp. 412ff. Wittenberg as well as Jena recognized the Reformed as a Church, but insisted that its Confessions erred in essential matters.

54 R. E. XIX, 251, 2ff.

55 R. E. XIX, 252, 24ff. Hering II, 137, 148ff, 157ff. Wangemann *Una Sancta* II, 1., 137.

ing house of the Hohenzollern was Reformed while the people were Lutheran.

Before beginning the account the reader is invited again to make himself familiar with chapter two, VI, e (p. 38ff.) on the conversion of Elector Sigismund to the Reformed Church.⁵⁶ The character of his policy has been described in VII of the second chapter. While there was no intention of expressing what has been termed "high Calvinism" and while the leaning of the so-called "Confession of Sigismund" to the well-known Melanchthonian indefiniteness and elasticity of expression is quite evident, yet, considering the fact that he for himself accepted the Heidelberg Catechism, Sigismund's position was clearly that of Calvinism. The marriage relations in his family and of his successors were altogether with the princesses of the Palatinate. As regards the seemingly mediating position of the Brandenburg Confessions, the conclusion can hardly be evaded that between Calvin and Luther there is no *tertium quid*. That was made clear in VII of chapter two. The middle ground that seems to be expressed in the Confession of Sigismund was merely a political move gradually and unawares to lead the Lutheran subjects over to the position of the Heidelberg Catechism. After having publicly announced his conversion (1614) Sigismund started with much energy on a campaign of a "reforming" Lutheranism. It was to be cleansed of the remnants of papacy. In the baptismal service the practice of exorcism was to be removed; in the celebration of the Supper the breaking of the bread was to displace the use of the wafers. Doctrinally the offense was with regard to the Lutheran conception of the person of Christ, particularly the teaching of the *communicatio idiomatum* and the ubiquity, and also with regard to the Supper, particularly the emphasis upon the Real Presence in the language of Luther, including the oral receiving by believers and unbelievers alike. There-

⁵⁶ For a closer study, see *Lutheran Quarterly* 1907, pp. 365ff.; Kawerau on "Sigismund" in *R. E.* XVIII, 331ff. Neve, "Lutheranism in Germany under the Church Policy of the Hohenzollern."

fore, the Formula of Concord was to be eliminated as confessional obligation for ministers, and the Invariata form of the Augsburg Confession was to be replaced by the Variata. By a method of coercion which the writer has described in detail on the basis of a large literature in the discussion that was mentioned,⁵⁷ Sigismund hoped to break the Invariata and the Formula of Concord Lutheranism and to open the way for establishing the Reformed Church. It was a policy that had worked well in Nassau, Anhalt and Hesse-Cassel.⁵⁸ But Sigismund was disappointed. It was impossible for the Hohenzollern to force the Lutherans of Brandenburg into the Reformed Church. The resistance showed itself with such a determination that the plan had to be abandoned entirely.

As a consequence of this failure, the Reformed Church of Brandenburg remained limited to the church of the Dom in Berlin and to a few small congregations at the places where the elector's castles were located. His wife and daughters, one of whom became the wife of Gustavus Adolphus, remained faithful to the Lutheran Church. A time of great estrangement between the elector and his people followed, which lasted also through the reign of his successor. At the beginning of the Thirty Years' War, the people of Berlin, as an expression of their feeling over what they had been compelled to endure under Sigismund, refused to lend the least support to Frederick V of the Palatinate in his campaign against the forces of Romanism. After his defeat in the battle at Prague (1620) they even refused him, the relative of their own elector, an asylum, so that he was compelled to flee immediately for Denmark.

Then came Frederick William I, commonly called the

⁵⁷ "Lutheranism in Germany under the Church Policy of the Hohenzollern," a paper which was read (December 1918) before the American Society of Church History in New York and will appear in print.

⁵⁸ Moeller-Kawerau III, 305f., 307, 308ff. Kurtz, Engl. Ed., §§144, 3; 154, 1. German ed., 14th, §152, 3, 5. R. E. XVIII, 334, 4. Cf. VI in chapter two of these discussions.

"Great Elector" (1640-88). He changed the program from a conversion of the Lutherans to a union of the two churches, which from now on became the traditional policy of the Hohenzollern. It was at the time when the Thirty Years' War was drawing to its close and preparations for peace were being considered that again the confessional difference between Lutherans and Reformed was felt. In that day the confessional factor always affected the political situation. The Lutherans, under the lead of electoral Saxony, insisted that the Reformed had never been adherents of the Augsburg Confession and, therefore, should not be counted as such in the future.

To understand the meaning of this demand, it is to be kept in mind that at the Augsburg Religious Peace Treaty of 1555 religious toleration and recognition for the Protestants was limited to the adherents of the Augsburg Confession. More and more the Jesuits began to stir for the great religious war by spreading the news that the Lutherans had departed from the original Augsburg Confession (1) because for a time they had used the *Variata*, and (2) when they did go back to a document which they called the "*Invariata*" they accepted a text which cannot be proved to be identical in all respects with the original copies delivered to Charles V at Augsburg, the only copy on the basis of which they had been recognized in 1555. Such was the significance of the proper text in that day. The individual and the Church outside of that basis had no right to exist and was threatened with the execution of the empire. The Lutherans defended themselves vigorously and not altogether unsuccessfully by pointing to the *Editio Princeps* as the oldest edition in existence and dating of 1530.⁵⁹ It is true that this was not conclusive, because the original documents

59 The chief writing on the part of the Lutherans was the publication of the Leipzig theologians of 1628 which has been printed in numerous editions: "*Notwendige Verteidigung des Heil. Roemischen Reischs Chur-Fuersten und Staende Augspfels nemlich der wahren, reinen ungeaenderten Augsburgischen Konfession und des auf dieselbe gerichteten Religionsfrieds,*" etc. On the whole controversy see Zoeckler, *Augsb. Confession*, 68ff.

were not known to exist; but neither were the Romanists able to prove that the Lutherans were wrong. But with the Reformed it was different, because they accepted the Variata of 1540 or its successors, which varied doctrinally from the Editio Princeps.⁶⁰

Brandenburg's elector was quick to see that with the prevailing of Saxony's plans the political existence of Brandenburg, the Palatinate and Hesse was threatened. He refused to beg for a special *jus*, he said,⁶¹ and in spite of much opposition he finally had the satisfaction of being recognized in the treaty of Osnabrueck as an adherent of the Augsburg Confession. He refused to qualify the Augsburg Confession of his acceptance as the "unaltered," because this term was intended to express opposition to the Reformed, but he claimed that the Reformed of his domain accepted the Editio Princeps of 1530 pointing to the statement of the Brandenburg theologians at the Leipzig Colloquy.⁶²

This friction between Brandenburg and Saxony added new fuel to the confessional controversy between the Lutherans and the Reformed. It helps to explain the irritation of the Lutherans at the conference in Thorn. The need of union was felt. It can easily be understood that the reports from the Cassel Colloquy encouraged the elector to undertake something along the same line in Brandenburg. In fact we know that the participants in that colloquy petitioned the Landgrave William VI of Hesse to secure the co-operation of Brandenburg and Brunswick in a movement for union or at least mutual recognition.⁶³ Frederick William was more than willing to respond; he was even determined to use his sovereignty to make confessional peace in his dominions.

His first step was the publication of a decree (June

60 Cf. Neve, Luth. Symbolics, pp. 91-100.

61 Stahl, Luth. Kirche und Union, p. 470.

62 See above, sub. IV. R. E. XI, 364, 18; R. E. V, 93, 4. For further reading on the whole matter of the elector's struggle for recognition we refer to Wangemann I, 1, 133-7. Tschackert, R. E. XIX, 246, 28ff.

63 Mirbt in R. E. III, 745, 33ff.

2nd, 1662) in which he forbade controversial sermons and the ridiculing of the doctrinal position of opponents by carrying them to their logical conclusions. This was merely a renewal of a like decree by his grandfather, Elector Sigismund. But Frederick William was determined to enforce the decree. He demanded that every minister should indicate his willingness to obey this decree by a promise in writing, a "revers" as it was called.⁶⁴ At the same time he forbade the students of theology in his dominion to attend the university of Wittenberg where Abraham Calovius and his associates were wielding their sword of an uncompromising confessionism against union and syncretism.⁶⁵

The climax in the union movements of the "Great Elector" came when under the date of August 21, 1662, he ordered the Lutheran theologians of Berlin (which included Coelln) to participate in a conference or a disputation with the Reformed ministers on the following subject: "Whether there was anything taught in the Reformed Confessions (particularly the Brandenburg Confessions) because of which the individual who believes and teaches it must be condemned by divine judgment; or whether in the same there was anything denied or omitted, the unacquaintance with which, on the part of an individual, will make it impossible for God to save him."⁶⁶ This subject had its root in the Helmstedt theology that had governed the Cassel colloquy.⁶⁷ It had been adroitly worded and the plan was evident. To an unbiased mind it seemed that there could be only one answer to this question, and after it was once admitted that the Reformed with their faith can be saved, the conclusion was found to be evident to every fair individual, namely that the *dissensus* was unessential and that a union of the two churches on the basis of the *consensus*

64 Tschackert in R. E. XIX, 252, 40ff. Hering II, 149.

65 Hering II, 148. Wangemann II, I, 138.

66 Wangemann II, I, 167.

67 Here we have to copy almost verbatim a few paragraphs of our discussion of "Lutheranism under the Church Policy of the Hohenzollern."

was the only reasonable thing. It had escaped the observation of the elector that his proposition, together with his union plan, rested squarely upon the fundamental mistake of not distinguishing between the Christian individual and the Christian Church. The individual when he embraces Christ as his Redeemer and is sincere in what he believes can be saved in the faith in which he stands; but to the Church and her ministry which is entrusted with the care for souls it is far from being a matter of indifference which faith is held and what is the *doctrina publica*. If in the conviction of ministers of the Gospel, one of two ways, one of two confessions is better—more in harmony with the Scriptures, religiously sounder, safer in the leading to Christ and his salvation—then that way should be followed under all circumstances! It is this consideration which forbids a church union established upon the consensus and ignoring the dissensus. A union of such a nature would rest, in the last analysis, upon an indifferentism with regard to very essential matters of doctrinal experience in the reformation time. It was the judgment even of John Musaeus that it ignores the reformation itself. When it claims to be a type of Lutheranism it is a denominational neuter, that cannot propagate its kind, because there is no kind to be propagated.

The conference was held in seventeen sessions covering a period of one year and a half (from Sept. 8th, 1662, to May 29th, the following year) and was exceedingly unedifying and unpleasant. Paul Gerhardt, the nightingale of German Protestantism, acted as secretary for the Lutherans. As such he formulated, in Latin, many and lengthy theological opinions and drafted many replies to the Reformed.⁶⁸ It is to be deplored that a religious genius like Paul Gerhardt was pressed into this work. After those debates and unedifying discussions Paul

68 The originals of these documents are preserved in the secret archives in Berlin and are all printed by Langbecker in his documentary life of Paul Gerhardt. There they cover fifty printed pages in the German and Latin languages.

Gerhardt sang no more hymns. Theological controversy is apt to clip the wings of the devotional spirit in its impulse to express the deep thoughts of God and of the pious heart in sacred song. It may be that this is not always the case. Luther, for instance, wrote his immortal catechism of simple child-like religion at a time when he was engaged in the fiercest struggle with theological opponents.

What was the result of that debate in seventeen sessions? Frederick William was disgusted with the stubbornness of the Lutherans. He saw that for the present there was no prospect of union. The feeling between the contending parties was more bitter than before. All he could do was to insist upon his prohibition to use pulpit and press for controversy. Paul Gerhardt felt in his conscience that under the circumstances he could not promise in writing to obey the decree. Under the pressure of many petitions from Gerhardt's congregation, the elector finally excused him from signing a document expecting that he would act in harmony with the decrees without a formal obligation; but it was this expectation of the elector that caused Paul Gerhardt to resign his pastorate in Berlin.⁶⁹

VIII. DURAEUS, THE INDEFATIGABLE WORKER FOR A UNION.

This account of the union movements of the seventeenth century cannot be closed without a brief review of the life work of John Duraeus (Dury) who spent fully fifty years of untiring activity in the task of bringing about the union of Protestantism. He was a Scotchman (born 1595, died 1680) who had studied in Oxford and became pastor of a congregation of English settlers on the peninsula of Elbing (on the Baltic Sea) which Gustavus Adolphus had taken from the Poles. Here Duraeus became interested in the union movements be-

69 Cf. Neve in *Lutheran Quarterly*, 1907, pp. 364, 368ff.: "Paul Gerhardt in the Church Troubles of his Time."

tween Lutherans and Reformed on the continent.⁷⁰ Through the English ambassador and also by the Swedish chancellor Oxenstierna he was encouraged to make himself an agent and a leader in these movements.⁷¹

The favorable termination of the Leipzig Colloquy (1631)⁷² created an interest in Protestant union among the moderates of the bishops, and the Anglicans sent him to Germany as their representative. Here he sought the aid of Gustavus Adolphus who received him immediately after his great victory over Tilly at Leipzig.⁷³ The king promised him an official recommendation to the Protestant princes of Germany. But he did not give it, because it was not attended to immediately and the king soon fell in the battle at Luetzen. This is the explanation of Duraeus. The reason, however, may have been that Gustavus Adolphus soon observed opposition. One of his court preachers (Fabricius) was among the opponents, and the other (Matthiae) incurred much enmity because he favored the program of Duraeus.⁷⁴ Chancellor Oxenstierna who was the leading man after the death of the Swedish king also refused to give him the much desired official recommendation because of the opposition that could be expected from electoral Saxony. Duraeus now sent invitations for a union to many persons of influence and especially to the faculties of all universities. Some of the faculties responded with enthusiasm, among them Helmstedt; but the stricter Lutherans everywhere declined.⁷⁵

Now the situation in England changed. A representative of the high church party was elected archbishop. As a condition of further support Duraeus who was a Presbyterian, was compelled to accept the ordination of the Anglican Church. Soon we find him in Sweden. It was hoped that a union between the Swedish Lutheran

70 R. E. V, 92, 50ff.

71 Hering II, 90.

72 See above, sub. III.

73 Hering II, 91.

74 Hering II, 92.

75 R. E. V, 93, 25. Hering II, 102ff.

Church and the Anglicans could be effected and that such a result then would also have an effect upon the Protestantism of Germany. But again the great statesman Oxenstierna refused to appear as an open advocate of Protestant union. He merely pointed to the bishops, the court-preachers and the faculty at Upsala as the proper persons with whom he should confer on the matter. All these, with the exception of court-preacher Matthai, rejected his union project, declaring that there was only one way for the union of Protestantism, namely for the followers of Calvin to turn from their errors and to become Lutherans. The perseverance of Duraeus is to be admired. Growing in the favor of Oxenstierna he used the letters of this statesman for gaining admission to the dignitaries of the Swedish Church, and he had the satisfaction of being invited to appear before a synod (June 1637) for a colloquy. At that synod the Swedes told him that they feared he was too optimistic when he believed that the Reformed were willing to accept the Augsburg Confession and become Lutherans. As to the proposed new confession, which was to embrace all that is fundamental, they said that they would be willing to examine the same as soon as he was ready to present it. With much courtesy they bade him farewell, but at the same time the government was advised to remove him from Sweden so that the Swedish Church might not come under the suspicion of leaning to Calvinism.⁷⁶

But Duraeus could not be induced to abandon his project. In a sickness which followed he vowed that never in his life would he give up working for the peace of the Church, and in his vow he included the very commendable determination never to make his union program subservient to political ends.⁷⁷

In Denmark he was told that rejection of the Calvinistic errors by the Reformed and even the revocation of

⁷⁶ Hering II, 106-12; 117. R. E. V, 93, 45ff.

⁷⁷ R. E. V, 93, 50.

their writings against the Lutherans was necessary if a union was to be accomplished.⁷⁸

From his journey to the North he returned to the University of Helmstedt in Brunswick where the atmosphere was more congenial. Troubles in England called him back to his home country where, under the existing political conditions, he again changed his confession and returned to the Presbyterian Church. Again he came back to the continent, now with a writing of Cromwell. But his change of confession gave offense. Even the Reformed gave him a cool reception. Dr. Crocius of Marburg, one of the participants in the Leipzig Colloquy on the Reformed side, suggested that he ought to work first for the healing of the schism between the Anglicans and the Scotch. But this time he had come with the intention to work among the Reformed, namely that they might agree on a definite plan, on a kind of a new confession that was to embrace the fundamentals and omit theology. Of such a confession he had spoken to the Swedes. In his endeavors he found that the Swedes were about right when they said that in their opinion the Reformed differed from him in their estimate of the dissensus.⁷⁹ Religion cannot be separated from theology, at least not in the manner of the Helmstedt School. The outcome of the Cassel Colloquy was an encouragement for Duraeus, but in the following colloquy at Berlin he was again disappointed.

Having fallen in with the political movement under Cromwell he now saw himself branded as an enemy of England after the restoration under Charles II. Consequently he never returned to his home country. He died 1680 at the age of eighty-five years and was buried at Cassel near the resting place of the widow of the Reformed Landgrave William VI who had been his faithful supporter through many years. At the end of his days he lamented that his life-work had been in vain.

Springfield, Ohio.

⁷⁸ R. E. V, 93, 57.

⁷⁹ Hering II, 120ff.

ARTICLE III.

EVIDENCES FOR THE EXISTENCE OF GOD.

BY PROFESSOR J. A. SINGMASTER, D.D.

The existence of a God, ethical and personal, the Creator and Governor of the Universe is a postulate of religion and of theology. The Christian believes in "God the Father Almighty, Maker of heaven and earth." He may not know exactly how he arrived at this belief, but to him God is as real as he is himself. Life without this comforting faith would be meaningless and hopeless. The attempt to prove the divine existence by process of reason is to the believer entirely unnecessary.

Atheism is the exception rather than the rule among men. The census of India, taken in 1911, disclosed the remarkable fact that in a population of over three hundred millions only seventeen described themselves as atheists and only fifty-one as agnostics. In the United States in a population of a hundred million, over forty millions are communicant members of the Christian Church. While it is true that mere numbers do not form a convincing argument, they suggest the thought that after all there must be reality back of a belief which has persisted always and everywhere. It is inconceivable that religion is nothing but a stupendous delusion.

Nevertheless, the faith in the existence of God must be able to justify itself at the bar of reason with such arguments as will throw the weight of preponderating probability on its side. It is true that purely intellectual arguments may not constitute a demonstration of mathematical certainty, however convincing they may be to those already favorably inclined to the belief in God. But this is equally true of many things in life that demand an answer. After all, the problems of religion are not altogether intellectual. Man is more than intellect; he possesses an emotional and volitional nature. He has

religious instincts and experiences which transcend reason.

The effort to establish a belief in God is challenged by all kinds of skepticism. At the threshold, we are met by the assertion that knowledge is impossible. If this were true further argument would be useless. Life itself would be unreal, and uncertainty would mock our every step. But the plain man declines to be entangled in the meshes of metaphysical speculation. He has confidence in intuitive judgments, believes in the reality of the external world, which he discerns through his senses, deduces certain facts and principles from observation and experience, and builds upon these. In short he discovers real knowledge and acts upon it. This knowledge may not always be accurate or infallible, but it is of such value that he would lose everything should he cast it away.

We believe that evidences for the existence of God can be adduced that are entirely rational, and convincing to the fair-minded, and which belong to the realm of knowledge. This knowledge may indeed be incomplete, but it is of such a nature that in any court of justice it would win a verdict for the object of its contention.

We present a series of witnesses for the divine existence which while they testify much in the traditional way yet contain some ideas and suggestions not altogether antiquated.

I. THE WITNESS OF JESUS CHRIST.

God has not left Himself without witness. The heavens declare His glory and the firmament shows His handiwork. He has written His name on all His works. But the clearest and final testimony which He has given is found in Jesus Christ. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." Heb. 1:1-2.

The belief in God as revealed in Christ is a matter of faith and life. It rests, however, upon a historic founda-

tion. The question, What think ye of Christ? can not honestly be evaded. He must be interpreted. No one would for a moment deny that He came into the world about two thousand years ago, that He was born in humble circumstances, that He went about doing good, that He was the greatest Teacher whom the world has ever seen, that He died a martyr to the truth, and that on the third day He rose again. These undeniable facts invest Him with unique interest.

Even a cursory study of Christ's life and teachings reveals His ethical perfection. One of His followers says that He did no sin neither was guile found in His mouth. 1 Pet. 2:22. In the light of centuries He stands out pure and spotless. He even made no mistakes. His moral judgments have stood the test of succeeding generations. He illuminated human life and destiny and made plain the path of duty. His teachings have become the ideal standard for personal and social life. His truth and tenderness, His sacrificial love and power are drawing all men unto Him. In Him was life and His life was the light of men.

All that Jesus Christ was and did and taught was connected with His idea of God. Him He revealed as a loving Father, who gave His only begotten Son for the salvation of men. He interprets God as a Person; He communed with Him. He knew Him, saw Him and lived with Him. He proclaimed Him with absolute assurance. There is not a shadow of doubt in His teaching as to existence and love of God. This is not then a place to follow the suggestions as to the Deity of Christ. It is enough to say that the best, the noblest, the greatest, the wisest man that ever lived had a clear consciousness of God.

Jesus Christ is the most convincing, the final argument for the existence of God. We need go no further. In Him we have a complete answer to every problem concerning God. We believe Him when He says, "He that hath seen Me hath seen the Father." A historic knowledge of Christ carries with it the inevitable thought of

the reality of God; and a personal acceptance of Him as Teacher and Saviour dispels all intellectual doubts as to the actual existence and nature of God, as the Almighty Maker of heaven and of earth.

II. THE WITNESS OF MAN.

Next to the testimony of Christ as to the reality of God as an infinite and absolute Person, we would rate the witness of the personality of man.

Man is not a mere animal; he is much more. He is essentially mind. He thinks, reflects and resolves. He possesses intellect, self-consciousness and self-determination. He is far above nature about him. He studies to subdue and to use it for his own purposes. He is conscious that he is above matter, that he is a spiritual entity, an ego. He is the highest form of existence of which he has immediate knowledge.

When he reflects upon his origin he is inevitably led to the conclusion that he can not be the product of so-called nature, for the less can not produce the greater by any conceivable process of evolution. He must have come from mind or spirit, not vague and undefined, but from One who also must be a Person like himself, but far greater than he. It is impossible to explain human personality without postulating a personal Creator. This truth seems so clear and so self-evident that it forms one of the strongest evidences of the existence of a Superior Being.

Man is not only a person, but a person of the highest order. He is a moral personality. He has a sense of right and wrong, of obligation. He has a religious nature. There is that within him which arouses aspirations after One higher than himself. He instinctively worships and prays. He recognizes that the tribunal of his conscience is but the type of an external tribunal of a supreme Lawgiver and Judge. Sir William Hamilton with these facts in view declared that the only valid arguments for the Existence of God and the immortality of

the soul rest upon the ground of man's moral nature.

The metaphysical proofs offered to demonstrate the divine existence are not to be rejected as Kant did when he declared that "pure reason" was inadequate to the task. Nevertheless, his appeal to what he calls "practical reason" or experience is of the highest value. The final appeal for the acceptance of a teaching lies necessarily in practice. If, therefore, the thought of God and what perchance may be taught concerning Him bring into the life of the believer certain convictions, in which he finds rest and which help him in the tasks and burdens of life, he will have for himself, at least, the best proof of the reality of what he accepts. Our Lord Himself invites a personal test of His doctrines, when He says, "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Jno. 7:17.

It is perfectly legitimate to invoke the witness of the experience of evangelical Christians as to the existence and character of God. Millions upon millions of the best people, of the most progressive nations unite in the testimony that faith in God not only satisfies their craving after the knowledge of a Supreme Being, but also fills them with a desire to do what is right, and enables them to triumph over fear and evil. The nobility, intelligence and number of these believers forbids the explanation that they are laboring under a delusion.

The Idea of God undoubtedly exists in the soul, and underlies all religion. Before God can be worshipped He must be thought of, and thought of as real. Religion presupposes the Existence of God. The universality of religion, therefore, indicates the universality of the Idea of God.

Its Origin is accounted for variously.

(1). A primeval revelation.

It has been thought that when the good God created man in His own image He would naturally and necessarily reveal Himself to man, and that such a revelation

was supplemented from time to time by theophanies, such as are mentioned in the Old Testament. The original knowledge of God, it is maintained, never completely died out. The good would cherish such knowledge, and the evil would not be able through fear to divest themselves of it.

This theory has much plausibility with those who accept literally the biblical story of man's creation. It would seem to be in accord with the love of the divine Father that He should make Himself known to His child. Moreover, it is true that no nation or individual today has a clear knowledge of God except through an objective, external revelation.

(2). Intuition.

The origin of the idea of God is attributed by many to simple intuition. By this is meant that man is directly conscious of God, that he has what has been called a "God-consciousness." This certainly is not tenable, for God is not part of man, nor man part of God. Consciousness can not discover anything apart from the man himself. He can be conscious only of his endowments and states.

There is, however, what is called by Harris the "intuition of reason" by which is meant that the human mind is so constituted that evidences of the divine existence, found in His works, in man himself, and in nature about him, make a direct appeal to him and create an immediate conviction that God exists.

Harris says, "In the intuition of reason we have immediate and self-evident knowledge of universal and necessary principles. Our consciousness is not merely that they are true, but that they must be true. Thought can not transcend them, but must be regulated by them. When apprehended in reflection they present themselves as judgments and may be formulated in propositions. The knowledge of particular realities is given in sense perception and self-consciousness. Rational intuition does not give knowledge of these realities, but only of principles always and everywhere true of these realities. The reality of our knowledge of God is a primitive da-

tum of consciousness. Man being rational is so constituted that in the presence of God and of His various manifestations of Himself, he will know that he knows God in the act of knowing Him." (The Philosophical Basis of Theism, p. 114, 14).

Plato found the idea of God in the essential principles of knowledge and not in the phenomena of the visible world. "He denied that sense is knowledge and that visible things can be more than images and indications of truth. He maintained however, that besides the visible world there is an intelligible world with objects which reason sees and not sense. These objects * * * are necessary and eternal in themselves." (Flint, Theism, p. 270f).

Harris and Plato agree practically in the general conception of rational intuition, though not of sense perception.

(3). Inference.

The origin of the idea of God is ascribed by the most profound thinkers to the conclusion which the mind draws and is compelled to draw from the constitution of man himself and of nature about him. Flint remarks, "Our entire spiritual being is constituted for the apprehension of God in and through His works. All the essential principles of mental action when applied to the meditative consideration of finite things lead up from them to Infinite creative wisdom. The whole of nature external to us is a revelation of God; the whole nature within us has been made for the reception and interpretation of that revelation." He holds, therefore, that Theism is perfectly explicable without intuition. (Theism, p. 79, 83).

The Ontological Argument is derived from the Idea of God, which implies the necessity of His Existence. It is somewhat in line with Plato's doctrine of ideas. It received its formulation by Anslem (1033-1109). Though usually regarded as too abstruse to be of value, the onto-

logical argument may be so constructed as to be not only valuable but even convincing.

Put into syllogistic form the argument may be presented as follows: We have an idea of a Perfect Being. Existence is a necessary attribute of perfection. Therefore, the Perfect Being exists. This has been ridiculed, because the conception of the alleged perfect being might be purely fanciful and grotesque. But so profound a thinker as Anselm could hardly have fallen into a transparent error. In fact he uses his alleged argument merely as a confirmation of faith in the existence of God.

The argument may be restated in a more plausible form as follows: The Mind is so constituted that it requires the postulate of a Perfect Self-existent Being as the ground of the Universe. So universal a requirement demands an objective reality—a real Perfect Being. Therefore the Perfect Being exists.

This argument may not amount to an actual demonstration but it furnishes such a strong ground of probability that it becomes at least a confirmatory factor in apologetics. In the ordinary affairs of life and in scientific experimentation, probabilities relatively much weaker than this become grounds of belief and action. It is inconceivable that man's nature is a lie, that he has universal longings, ideas and beliefs without an actual counterpart. Just as really as the senses demand things to see, to hear, to feel, to smell, to taste, so really does the soul demand a God who exists. The psalmist declared, "My soul thirsteth for God, for the living God." Ps. 42:2.

III. THE WITNESS OF THE UNIVERSE.

1. The Universe an effect.

Is the universe eternal or temporal? Is it self-existent or is it an effect? These questions must be answered by the universe itself. A superficial examination of the earth readily shows that its present condition is the product of countless ages of steady, persistent change. A deeper study of nature reveals the undoubted fact that

antecedent to the later and apparently more orderly development in earth and sky there was a chaotic or nebulous state of matter. In the graphic language of Genesis, "The earth was waste and void; and darkness was upon the face of the deep."

2. The Cosmological Argument.

The perpetual changes everywhere evident have led to the conclusion that nature is an effect, and that, therefore, it must have been caused. This has led to the formulation of the so-called Cosmological or more properly Aiteological Argument for the existence of God. In syllogistic form it is as follows: Every new thing and every new change in a previously existing thing must have a cause, anterior, exterior and sufficient. The universe being finite and dependent and constantly changing is an effect. Therefore, it must have a cause, sufficient and antecedent.

James Lindsay holds that "the First Cause argument, customarily presented as an inference from effect to cause is invalid. As an argument, however, from the contingent character of the world to the necessity for a World-Ground, it retains validity and worth. Such self-existent and eternal World-Ground or First Cause is, by an inexorable law of thought the necessary correlate of finitude. Though we must reason to Him from data of sense, yet the view so gained may be regarded as our first and most fundamental conception of God, as involving an absolute Being necessarily existing. God and the world are not to be conceived as cause and effect, for modern metaphysics can by no possibility regard such an expression of the connection between the world of experience and the ground of all possible experience as anything like adequate. The true abiding First Cause is God, taken as the ultimate and absolute Ground of the possibility of everything that is—the self-existent Cause of the ever present world and its phenomena." (Ency. of Ethics).

Let us look more closely at the syllogism. The major premise is indisputable, being based upon the axiom that

every effect must have a cause, and that every thing that has begun to be must have been originated.

The minor premise is not self-evident to all, and should be demonstrated in order to be valid and to carry conviction.

The conclusion even if allowed, it is alleged, shows at best that the Creator of the universe may after all be finite. The argument contends only for a Creator. That being won, the character of the Creator becomes the subject of further study and deduction.

In reference to the minor premise, it is alleged that it begs the question, because it assumes what is only apparently, but not actually true. The constant changes on the face of nature are, of course, undeniable. But it is alleged that beneath these changes there is a "permanent element" which J. S. Mill defined as "the specific elementary substance or substances of which it consists and their inherent properties." "These," says Mill, "are not known to us as beginning to exist. Within the range of human knowledge they had no beginning and consequently no cause; though they themselves are causes or con-causes of every thing that takes place. Experience, therefore, affords no evidences not even analogies to justify our extending to the apparently immovable, a generalization grounded only on our own observation of the changeable."

This implies that matter is eternal. When inquiry is made into the nature of matter, we are told that it consists of molecules, which may be separated into atoms, and these into ions, and these into electrons. It is said also that these are endowed with energy, and that matter and energy are alike indestructible.

For the sake of argument let us accept the alleged "Conservation of energy and of matter." Let us inquire whether the orderly arrangement of the universe can be accounted for without Mind to marshall the mighty forces of nature and form the magnificent effect which is apparent on every side.

"Did the atoms take counsel together," asks Flint, "and

devise a common plan and work it out? That hypothesis is unspeakably absurd, yet it is rational in comparison, with the notion that these atoms combined by mere chance and by chance produced such a universe as that in which we live * * * It is millions to one that they would never produce the simplest of the regular arrangements which we comprehend under the designation of the course of nature, or the lowest of vegetable or animal organisms; millions of millions to one that they would never produce a solar system, the earth, the animal kingdom, or human history."

The evidence of Mind in the universe forces the postulate of One Supreme Intelligence. Its order and unity are unaccountable without this. But this postulate leaves us for the moment, at least, in the dilemma of dualism, the co-existence of eternal matter and eternal mind. This was practically the belief of the ancients, who were without a supernatural revelation. To us, however, such an assumption is intolerable and happily unnecessary.

Spirit and matter undoubtedly exist in the present world, but matter is everywhere subject to mind. To deny supremacy to the latter is unphilosophical and untrue. Surely matter can not account for mind and personality, in spite of the assertion of materialists. It is inconceivable also that an eternal Mind could be bound by eternal matter. Under such conditions there could be no great First Cause, free and untrammelled.

The whole subject is complicated by the existence of what we know as energy, which is variously defined. Some regard it as an entity apart from matter and others as a force produced by matter under certain relations or combinations. Whatever it may be, it acts in accordance with certain intelligible laws, such as gravitation. Being subject to law that can be measured, it must have originated in mind and not in inert, dumb matter.

According to all theories the individual atoms or electrons which compose matter are finite, and hence no aggregation however great can be infinite. And as Mind

is sufficient to account for the universe, the conclusion is inevitable that matter is a creature and not an eternal existence. The universe had a beginning. "In the beginning God created the heavens and the earth." The dilemma of dualism vanishes.

3. The Conservatism of Matter and Energy.

Can it be shown that the universe will have an end? If the doctrine of the conservation of energy be true, then the universe will not cease. The form of things may indeed be vastly changed and even chaos might again prevail. But is this doctrine of the future eternity of matter and energy true? Frankly I do not know. The belief in an absolute Creator is not put in jeopardy by the acceptance of the conservation of energy; for it is conceivable that in the creation of the universe, God intended that it should henceforth continue in some form.

The disintegration of matter is obvious. Hence it has been contended that nature will finally exhaust itself and go into complete nothingness. After an exhaustive study of the subject a recent writer says: "It is almost certain that the present energy of the universe is the result or effect of this destructive or disintegrating process of so-called matter. Thus, while radium is disintegrating there is a manifestation of energy, and when disintegration has been accomplished its energy has ceased. So as electricity is only the passing of electrons from atoms to atoms, it too, is the result of disintegration. And when that disintegration has gone to the point of equalization or equilibrium, the current stops and energy disappears. And if the electron is nothing but energy, with its passage into electricity, etc., there must be a dematerialization of matter. What we call matter would thus be only the manifestation of energy, and would therefore disappear when that energy would be spent." (Gruber, *Creation Ex Nihilo*, p. 232).

Others vehemently contend that in no conceivable way will energy and matter cease to be. To those who deny an absolute creation this contention seems to be justified. It is a necessary corollary of the eternity of matter. If

it can be shown that in the attrition of the stupendous forces operative in the universe nothing is lost and everything conserved the Christian believer must interpret these conditions as being in harmony with the divine purpose in creation. The annihilation of matter is not taught in the Scriptures, as far as I know.

The Apostle Peter may indeed be quoted as saying, "The heavens that now are and the earth by the same word (which ordained the flood) have been stored up for fire being reserved against the day of judgment and destruction of ungodly men. * * * The heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." This might indicate absolute annihilation but for two facts: first, the allusion to the flood which did not annihilate, but only changed the face of nature; and secondly, Peter's further language, "But according to His promise we look for a new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:2).

To this may be added the Scripture teaching in reference to the future of the saints, who will actually possess glorified bodies suited to the spiritual state in which they shall live. Matter is not evil; it has no moral character. It is in harmony, therefore, with Christian faith to believe that the All-Wise God has ordained that in the glorious transformation which will take place when it pleases Him, His children shall have new bodies and live in a new environment, which may be simply a wonderful transformation of what was old.

The witness of the universe to a great Creator is found also in the realm of life. There is no evidence anywhere that life even in its most primitive form has been produced by energy or matter. Spontaneous generation is no longer seriously held. All investigations and experiments have failed to account for its existence from a purely naturalistic point of view. Otherwise sober scientists have suggested that it may have found its way to the earth from other planets, as the wind wafts the pollen

of the flower. But this theory would not account for life at all, only its diffusion. When life in its highest stages is contemplated, we are forced to accept the simple, ancient story that God created man in His own image.

Should it be demonstrated at any time that life may be produced from matter it would not necessarily contradict Theism. It would be only another proof that the infinite Creator has lodged extraordinary potency in matter.

4. The Teleological Argument.

The witness of the universe for the Existence of God is clear and strong not only from the evidence of a First Cause, but also from that of a Final Cause. The latter is known as the Teleological Argument, which is based upon evidence of design in the universe. Science is based on the presumption that nature is intelligible, that it is controlled by law, that there is nothing fortuitous about it. In a word, nature has been constructed and is regulated by a Mind, great enough for so stupendous a task. Not only do the stars move in their orderly courses from generation to generation, but the atoms and electrons are obedient to the laws which the Supreme Mind has stamped upon them.

Vainly have objectors to teleology ridiculed this argument. They have tried to show that at best it would prove only a wise arrangement of matter in a finite universe and that the deduction that it has an Infinite Creator is illogical. But taking even this concession, the step from finitude to infinity in this case is easy. The human mind can not rest in less than an absolute Creator. The objections to teleology by anti-theistic evolutionists is even more peurile. That a fortuitous concord of atoms could frame laws which govern them, and which produce the extraordinary objects in nature with their wonderful properties is inconceivably absurd.

The argument from design is simple and convincing. In logical form it is as follows: Whatever exhibits marks of design must have an intelligent maker. The Universe has such marks. Therefore the universe must have an intelligent Creator.

The major premise seems to be a self-evident proposition. It is capable of proof within the range of human observation. The minor premise can be shown to be true both in organic and inorganic existence. Two striking illustrations of the former may be found in the construction of the eye and of the ear; of the latter in physics and chemistry. For details special works on Natural Theism should be consulted.

IV. THE WITNESS OF THE BIBLE.

We do not here offer proofs that the sacred Scriptures of the Christian are the inspired word of God, whom they profess to reveal.

There are, however, certain undeniable facts in regard to the Bible which make it a very important witness in the case in hand. Its great age is undoubted. Its newest parts have been extant for nearly two-thousand years and its oldest parts probably twice as long. It is the most widely circulated of all books and has influenced mankind as no other. It has moulded civilization by its lofty ideals and is the inspiration of nearly all great ideas that are invoked to make the world better. The soul of man is conscious that the Bible is the best interpreter of his wants and desires. It offers the best explanation of his origin and destiny, and sheds the clearest light on his history. Its authenticity is being constantly corroborated by scientific investigations.

The history, character and abiding influence of the Bible can not be accounted for except as its own postulate that it is the message and the revelation of the Infinite God. All the attacks upon it have failed to remove the presumption that it is true.

V. THE WITNESS OF HISTORY.

Atheism, as has already been remarked, is uncommon in the history of the race. A belief in some kind of a superior being is the usual faith of mankind. The evi-

dence of history may be considered under points like the following:

1. The idea of God, the instinct of worship, rites and ceremonies dealing with the things supernatural are as wide spread as the race. The religious beliefs and usages of a people are as much and as real a part of their history as their political institutions, their achievements and their failures. How imperfect would the history of the ancient people be without reference to their mythologies, their altars and their temples, the ruins of which bear silent testimony to their magnificence and to the earnest faith of those who reared them.

2. History reveals a moral order, resting upon a universal faith in an infinite Arbiter of human destiny. Without a belief in some such "power not of ourselves which makes for righteousness" society could not exist. Even in the rudest form of society, there are abundant evidences of the rudiments of moral law.

3. A belief in retribution is the common faith of all people in all ages. The ancient Greeks believed in an avenging Nemesis, who pursued her victims with relentless fury. The heathen Melitans, when they saw a venomous reptile fastening itself on St. Paul's hand, immediately concluded that he was a murder whom Justice would not suffer to live. Acts 28:4.

The ancients rightly did not limit rewards and punishments to the present life. They believed in immortality whose character was determined by the kind of a life lived on earth.

These vague religious instincts and beliefs are not signs of absolute delusion, but rather of a perversion of a necessary and noble possession. For with the growth of culture, the human race has not cast away religion, but recognized it as a normal and indispensable part of individual and social life. Wherever through false philosophy or absorption in material things, a nation has given religion a secondary or nominal place, its own security and perpetuity have been threatened by an inevitable decay of morals.

4. All real religion has a beneficent effect. Even in a perverted form, its doctrine of an omniscient God exercises a restraining influence upon society, in moderating passion and in checking impulses which would set the world aflame. In recent years the government of Japan called together leading men of various religious sects and begged them to lay down principles of faith and morality for the guidance of the people. It is doubtful whether any statesman in the world, whatever his personal belief, would advocate the extirpation of religion from his country.

5. The final and sufficient proof of the existence of God is found in the history of Christianity, whose long trial and inherent character prove it to be the absolute religion. In the fiery furnace of the world-war, it remained unscathed, although the dross of worldliness was consumed.

Christianity has given to the world an ethical code which vindicates its claim to be supernatural. Nothing loftier in the relations of men and of nations is conceivable. Its practice establishes confidence in all human dealings and insures abiding peace. In its spiritual aspects the religion of Christianity is restorative and ennobling, lifting up men and nations to the highest degree of excellency. The key to human progress must be sought in the Christian faith. And back of the Christian faith is the Christian God, who in the fulness of time sent His only Son into the world to reveal Him as our Heavenly Father.

*Theological Seminary,
Gettysburg, Pa.*

ARTICLE IV.

HISTORY OF THE FIRST TEN YEARS OF THE
SYNOD OF NEW YORK.¹

BY REV. A. HILLER, D.D.

The Synodical History of the Lutheran Church in the State of New York begins with the organization of the "Synod and Ministerium of the Evangelical Lutheran Church in the State of New York and adjacent parts" formed at Albany in the year 1786 with Rev. Dr. Kunze President. At this meeting three ministers and their lay delegates were present. But six years passed before another meeting and then developments are more noticeable. The oldest Lutheran Synod in the United States was the Pennsylvania, organized in 1748, and the New York Ministerium was the second organization in this country, and for many years the only Lutheran organization in the State of New York.

The Hartwick Synod was the second organization on this territory when the Western Conference of the Ministerium withdrew from the new Synod. The first session was held in St. Paul's Church, Schoharie, October 26, 1830, the Rev. Dr. Lintner the first President.

On the 24th of May, 1837, the Western Conference of the Hartwick Synod withdrew and formed the Franckean Synod. The first meeting was held at Fordsbush, Montgomery County, with Rev. J. D. Lawyer the first President.

In 1861 four pastors and their congregations in the State of New Jersey withdrew from the New York Ministerium to organize and form the New Jersey Synod. When in 1867 the New York Ministerium withdrew from the General Synod and joined the General Council, the larger portion of the English speaking brethren refused

1 Published by request of the Synod.

to follow this movement and on the 6th of September, 1867, in the City of Albany, organized a new Synod known as the Evangelical Lutheran Synod of New York, with Dr. Pohlman as first President.

This organization continued until 1871 when at a joint meeting held in the City of Hudson the two new Synods, the New Jersey and New York Synods united and formed the Synod of New York and New Jersey.

This organization continued until October, 1908, when our present Synod of New York was formed by the union of the New York and New Jersey, the Hartwick, and the Franckean Synods embracing all of the General Synod churches in the territory occupied by the above named Synods.

The last and closing session of the Hartwick Synod was held in the First English Lutheran Church in Albany, October 5-7, 1908. The Synod of New York and New Jersey held its last meeting in the same church October 6-7, 1908, and the Franckean Synod held its last meeting in St. Paul's English Lutheran Church, Rensselaer, New York, October 7, 1908.

The three Synods thus having met and closed their respective histories, met in joint session October 7-9, 1908, in the First English Lutheran Church in Albany and organized the present Synod of New York. At this meeting the clerical roll numbered 132 names with 14 marked absent, and the list of lay delegates numbered 94, with 13 marked absent.

At this first meeting the following officers were elected:

President, Rev. George U. Wenner, D.D.; Vice President, Rev. William M. Baum, D.D.; English Secretary, Rev. H. M. Oberholtzer, D.D.; German Secretary, Rev. H. G. Dattan, D.D.; Statistical Secretary, Rev. Frank Wolford, D.D.; Treasurer, Rev. J. G. Traver, D.D.; Archivarius, Rev. Alfred Hiller, D.D.

At this first meeting a prepared Provisional Constitution was adopted excluding Art. XIV, and with the following amendments:

Section 13, of Article III was amended thus: "Should

the President resign, depart this life, remove from the bounds of," and Sections 22 and 26 of Article III were amended to harmonize with this amendment.

Section 1 of Article III was amended thus: The officers of this Synod shall be a President, Vice President, two Recording Secretaries, a Statistical Secretary, and a Treasurer.

Section 8 of Article X was amended thus: Nine Trustees shall be nominated to represent this Synod on the Board of Trustees of Hartwick Seminary.

The joint committee on Union of Synods to which was referred all suggestions as to amendments to the Constitution, reported various amendments and also the following standing rules which it is well for the brethren of Synod to bear in mind.

1. The synodical year shall close September 1st of each year. Parochial reports will close with the synodical year, and must be sent to the Statistical Secretary of Synod at least fifteen days before the meeting of Synod. The Treasurer's books will be closed ten days before the convention of Synod.

2. Reports on the State of the Church must be sent to the chairman of that committee at least twenty days before the meeting of Synod.

3. The Committee on Education shall prepare a careful list of questions to be submitted to each candidate for aid; and shall require of each candidate accepted on the funds of this Synod an obligation for all moneys given him, stipulating definitely the return of all such moneys, with interest, in case the said beneficiary shall fail to enter the ministry of the Lutheran Church of the General Synod, or shall abandon the ministry, or withdraw from the Lutheran ministry within ten years after his ordination.

4. Offerings taken during the convention of Synod shall be applied to the Synodical Treasury.

5. Reports of pastors of independent congregations shall be placed at the bottom of the alphabetical list of pastorates, and not added in the columns.

6. The names of such ministers as have no charges shall be added to the parochial reports and they shall be credited in the proper columns with their contributions for benevolence.

7. The Committee on Apportionments is hereby instructed in all cases where the communicant membership in the parochial report does not equal the membership of the preceding year, plus the accessions, minus the losses, to return the same to the respective pastors for correction; and any reports received later by the Secretary shall be in like manner verified. The committee also recommends the appointment of a committee of seven to whom shall be referred during the year any suggestions as to changes in the Constitution, said committee to report at the Synod's next annual convention.

It was argued that the constitution of Synod as amended be bound in connection with the minutes of Synod.

Resolved, That it is the sense of this Synod that all missions within the bounds of the Synod, through their pastors, should send a written report each year to the Home Mission and Church Extension Committee of Synod, said report to be in the hands of chairman of committee before October 1st of each year.

The second convention of the Synod of New York was held in the First Lutheran Church, Schenectady, New York, October 12-15, 1909.

Officers of this convention the same as last year. All were re-elected.

The report of President Wenner is an elaborate and carefully prepared document representing a good deal of labor and the gathering of valuable information in reference to the churches represented by this Synod. He concludes his report with the following paragraph:

"These are some of the questions to the consideration of which I believed the Synod of New York might profitably devote a portion of its time. I have endeavored to magnify my office, believing that the first year of such a Synod was pregnant with possibilities. I therefore endeavored to study the details of the entire field in all its

various relations and to place upon record some of my observations with respect to its condition, its needs and its opportunities. I have tried as it were to take an account of stock in order that our business might be conducted on the basis of ascertained facts."

One rather striking item of his report was that during the year 21 ministers had resigned. The average length of service of these twenty-one pastors dating from their installation, was a little over three years.

At this meeting of Synod the following report of Committee on Relations of Synod to Hartwick Seminary was adopted:

Whereas, The best interest of our Lutheran Church of the General Synod on our territory demands the fullest co-operation between the Synod of New York and Hartwick Seminary we respectfully request the Board of Trustees of Hartwick Seminary to secure such changes in their charter that the trustees shall be elected by this body for a term of three years.

Resolved, That the time of office shall be so arranged that four Trustees shall be elected each year.

Resolved, That in the event of the consummation of this closer relation, we, the Lutheran Synod of New York, pledge ourselves to a larger interest in the endowment and support of Hartwick Seminary.

An interesting paper on Infant Baptism was read by Dr. Remensnyder, which was highly appreciated, and Synod resolved that it should be printed. On page 30 of the Minutes the President gives us in his report an interesting sketch of the History of the Church at Maryland.

At this second meeting of Synod, the "Report of Committee on Brotherhood was adopted, and this new movement was heartily approved. This is true also of the report of Representative on Laymen's Movement, and the Committee on Young People's Societies."

Through the Report of the Committee on President's Report the Synod approved of several recommendations of the President. Such as the reporting of the churches having parsonages in their Parochial Reports, the visit-

ing of the churches by the President, the appointing of "lay reader," the needs of the unchurched, greater care in the selection of lay delegates to the General Synod, and the need of "week-day religious instruction of the young."

At this meeting of Synod a number of amendments to the constitution were adopted. Among others I would call the attention of the brethren to the following: The German Secretary "shall have in charge a book containing the Constitution and By-Laws of Synod, wherein all the ministers received into membership in this body shall subscribe their names."

Art. V, Sec. 5. Every minister accepting a call to a pastorate of this Synod shall inform the President of Synod who shall arrange for his installation according to Art. II, Sec. 9; but no minister shall be installed until he has been regularly received into the Synod."

The Committee on Resolutions among others presented the following:

"Resolved, That we as a Synod record our decided opposition to the use of tobacco in any form by any of our beneficiaries preparing for the gospel ministry, and that we hereby kindly urge that none of them form, or continue in that undesirable habit.

On page 91 is an interesting and important "Report of Committee on Village Work," on how to reach the unchurched in hamlets and country places.

The Committee on Memoirs this year reported four losses by death from the ministerial roll, Revs. Behringer, Heisler, Neff and Fortney, and five were added by ordination and two by letter.

The Third Annual Convention of the Synod of New York, held in the First Lutheran Church, Albany, September 27-30, 1910. Officers the same as last year until near the close of Synod when the following officers were elected:

President, Rev. William M. Baum, Jr., D.D.; Vice President, Rev. Frederick H. Knubel, D.D.; English Secretary, Rev. Paul W. Koller; German Secretary, Rev.

Reinhold Kessler; Statistical Secretary, Rev. F. V. Christ; Treasurer, Rev. John G. Traver, D.D.; Archivarius, Rev. A. Hiller.

President Wenner in opening his report observed that: "The Church whose hospitable doors have opened to receive us was known in the days of our fathers as Ebenezer. May the name be our watchword to-day. Our difficulties are great. Our progress is slow. It sometimes seems as if we were going backward rather than forward. Nevertheless "Hitherto the Lord has helped us." He has led us out of the wilderness into a land of promise. In place of the disconnected and unrelated efforts of our former states, we are now working with a definite plan towards a common end." In reviewing the synodical year he reports 5 ministers received from other Synods. 5 were installed. 3 dismissed. 11 resigned. 2 new congregations. 3 ground broken for new churches. 3 corner stones laid. 4 dedication of churches. 3 rededications of churches, many church improvements. 2 new parsonages and a very general decrease of church indebtedness.

The President in his report gives us some interesting synodical statistics.

He reports 133 churches with 18,870 communicants. Of these churches during the year 60 have increased; 51 decreased and 22 stationary. He also reports a gain of 2 churches and a loss of 627 communicants. These losses are mostly from the German and Western Conferences.

The President also raises an important question as to the church membership of ministers: "To what Church do you belong? This is a question which ministers often ask. It is also a question for ministers, especially for the ministers of our Synod. I assume that those of you who are pastors have been duly received into the membership of the churches you serve. And that you are in good and regular standing in those churches. It might be well, however, to verify this assumption. But more than a score of you are not pastors. To what Church do you belong? I have reason to believe that many of you are not members in good and regular standing in any Lutheran

Church. Can a man be a minister in good and regular standing in our Synod who is not even a communicant member of our church in good and regular standing? I deem this question of sufficient importance to recommend that a committee be appointed to report to Synod next year the view that should be taken on these two questions." Such committee was appointed and their report is found in the Minutes of the Fourth Convention of Synod on page 58, and reads as follows: "Your Committee on Church Membership of Pastors respectfully submit the following:

Resolved, That each and every pastor of this Synod taking charge of a congregation belonging to this Synod or of an independent congregation becomes *eo ipso* a member of said congregation by virtue of his pastoral office is as such entitled to the rights of membership in said congregation, and is also under obligations to fulfill all the duties which inhere in lay membership. He shall remain a member of said congregation until his official connection with the same shall cease, being in the meantime amenable to the discipline of the congregation, properly administered.

Resolved, That each and every pastor severing his official connection with the congregation he has been serving and not entering the pastoral office in another congregation, shall lose his membership in the congregation he has been serving, and shall therefore identify himself with a congregation at the place of his residence.

Should any minister retire from the pastoral office, either on account of age or infirmity, or through election to a general office in the church, he should respect the rights of his successor in office by declining to perform any ministerial acts in said congregation without the permission of the pastor in charge.

In case a minister should cease to exercise any ministerial functions as pastor or general officer in the church at large, and should not be prevented from doing so by reason of age or infirmity, but should engage in purely secular business as a vocation, it should be his duty to de-

liver his certificate of ordination to the President of Synod, and to cease all active relation with the Synod as an ordained minister. In case he should desire the return of his ministerial authority, his certificate of ordination should be granted him by the President of Synod in accordance with rules which may be adopted by the Synod governing such cases."

In the Report of the Trustees of Hartwick Seminary we would call attention to the following item:

"The Trustees are pleased to inform the Synod that Mr. A. B. Yetter, of New York City, an alumnus of the Seminary, has expressed his intention of presenting to the institution a gymnasium which will add materially to the equipment of the school. The thanks of all the friends of Hartwick are due to Mr. Yetter and it is to be hoped that his generous act will be emulated by others who will by their gifts aid in making the Seminary better able to do its work."

Among the amendments to the Constitution of Synod made at this meeting of Synod we would call attention to Art. 6, Sec. 9. "When a vacancy occurs the President of Synod shall confer with the congregation and advise it with respect to securing a pastor. He shall also remind the congregation that the regular way to secure a pastor is to determine on such applicant before another is invited. It is not desirable to have more than one name under consideration at the same time, or to vote on more than one minister at the same election or on the same day."

On page 65 of Minutes in the Report of Committees on Pastors' Salaries we find some interesting statistics. During the year blanks were sent to each pastor in Synod of which 80 were returned to the committee from which we learn the following facts: One pastor receives \$200, another \$300, one \$400, one \$450, three \$500, eight \$600, twenty-two from \$700 to \$800, five from \$800 to \$900, nine from \$900 to \$1000, and thirty-two \$1000 or more, making the average salary paid in city \$1198, village \$871, rural \$620. Total \$896, or general average.

From the information gathered by these figures we learn that salaries of country pastors are low and inadequate and among the remedies presented the following deserve careful consideration:

1. Make every effort to infuse a higher degree of spirituality among the members.

2. Get the laymen of the congregation interested and hold laymen's meetings, when the matter may be presented preferably by one or more laymen from another pastorate.

3. Agitate the subject in the church papers and in private conversation.

4. Combine two or more adjacent churches into one pastorate where the salaries are inadequate.

A number of resolutions were adopted in connection with report. See printed Minutes, p. 67.

At this meeting of Synod a Committee on "How to Teach" reported in which they urge greater emphasis upon Catechetics and Pedagogy in the instruction in our Theological Seminaries putting these upon an equal with the subject of Homiletics. See page 72.

The Committee on Filial Churches submitted the following report:

1. Filial churches shall be entitled to representation by a delegate at convention of Synod and Conference.

2. They shall have a voice and vote in the election of a pastor for the charge.

3. They shall pay their share toward the support of the pastor and the maintenance of the pastorate in proportion to their membership.

4. They shall be urged to form a separate pastorate and call and support their own pastor as soon as conditions are such as to make it possible to do so.

Report of Committee on Synod's Deliverance on Infant Baptism.

As an absolute deliverance we declare according to Matt. 28:19, 20, that infants may be baptized wherever there is guarantee of regular evangelical teaching to fol-

low. In the practical exercise of this principle we believe the following:

1. The children whose parents are believers or professing Christians may be baptized.
2. Also the children one of whose parents is a believer or professing Christian.
3. The children adopted by believers or Christians.
4. If sponsors can ever take the place of parents, they must be believers or professing Christians, and such as will really give a fostering care and proper training in accord with the teachings of our Church and the Word of God.
5. That the Church also has assumed grave responsibilities for the baptized children's instruction, and must prepare herself to watch over them during the years of infancy.

The above report was referred to Conferences and adopted at the next meeting of Synod.

At this third session of our Synod in 1910 the Committee on Missions reported the loss by death of three of our brethren: Rev. Chancey Diefendorf, Rev. Eugene Leroy Wade, and Rev. Alexander Oberlander. At this same meeting were added to our roll by ordination, Torrence W. Keller and Raymond C. Dietz; and Rev. John Erler was received from the Dutch Reformed Church.

The Fourth Annual Convention of the New York Synod was held in St. Matthew's Lutheran Church, Brooklyn, N. Y., September 25-29, 1911. Officers this year the same as last year. The Synodical Sermon was delivered by President Baum, subject, "Our Creed and Our Confession," Acts 24:14. On the following morning after preparatory service, conducted by the English Secretary, the Synodical Communion was conducted by the officers of Synod. During this session of Synod little outside of the regular routine of business occurred that demands the attention of the Historian. The President at the opening of his report observed that "the years are crowned with God's goodness and His hand leads along paths of blessedness. As individuals, as congregations, and as a Synod,

we owe our thanks to Him for the help He has granted to us in the work He has given us to do. As a Synod we are passing through the experimental stages of our existence as a united body, and are approaching the solid ground of firm establishment. The accomplishments of the past give unmistakable promise of success in the future if we but follow the manifest pointing of divine direction."

He reports 6 ministers received during the synodical year. Ministers installed, Southern Conference, 6. Dr. J. J. Young President of the Conference.

Hudson Conference, five installed, Rev. A. S. Hain, President.

Hartwick Conference, 4 installed, Rev. H. D. Hayes, President.

Western Conference, 2 installations, Rev. A. H. Weaver, President.

German Conference, 4 installed, Rev. W. T. Grommisch, President.

Five ministers were dismissed and 16 resigned. There were 3 applicants for admission to Synod and 1 withdrawal. Three ground broken for new churches, 2 corner-stones laid, 4 dedications, 2 rededications, and many improvements of church property.

The church at Saddle River, N. J., received an endowment gift of \$8,100, and St. Paul's Church at Coney Island \$10,000, from a business man of Coney Island for the completion of the church. Three new parsonages are reported and a general decrease of debts.

A unique service was arranged on Aug. 27th, 1911, in St. Paul's Church, Berne, N. Y., for the four ministerial sons of the congregation: Revs. A. E. Dietz, R. C. Deitz, M. E. Shafer and S. Haverly. It was a very interesting and impressive occasion.

The President in his report calls attention to the report of Deaconess Committee at the last meeting of Synod, "That in view of the great need of the Church in lay workers both for deaconesses and practical Christian work of men, they therefore recommend that a post catechetical school or a training school be established in each

church of the Synod." See Minutes of last session, p. 64.

"Reports from the congregations as made by the pastors," says the President, "bring the gratifying intelligence of an increase in the spirit of benevolence among the churches. This testimony comes as good cheer to us all, for growth in benevolence always indicates development in spirituality in the lives of the people."

On motion an editing committee of five was appointed to whom all reports were submitted for suggestion looking to their condensation when practicable; such condensation to be made with the consent of the original makers.

The Committee on Education reported 15 young men on the funds of the Synod preparing for the work of the ministry, and closed their report with the following paragraph: "As the demand for Lutheran ministers grows in insistency, our interest in this work of starting and educating men for the ministry constantly increases. We have now in the 26 Lutheran Theological Seminaries in our country 1144 students. While we need far more, still when compared with the two largest denominations in the United States, the Baptist and the Methodist, our showing is remarkable. For though both these denominations have over 5,000,000 members to our 2,000,000, we have almost as many theological students as they. the Baptist having only 1665, and the Methodists but 1188 to our 1144."

Amendment to General Synod Constitution Relative to Representation Approved: That Article II, Section 1, be amended by striking out the second paragraph and inserting the following: Each Evangelical Lutheran Synod may send one delegate for every ten ministers it contains, and for a remaining major fraction of that number, of the rank of an ordained minister and an equal number of laymen. Each Synod connected with this body shall be entitled to at least one clerical and one lay delegate.

A report of Committee on Office of Lay Helpers was presented and adopted, and recorded on page 75 of the

Minutes and is worthy of the study and serious consideration of the brethren of Synod.

An important amendment to the constitution in reference to the admission to this Synod of ministers of other Lutheran Synods and of other denominations was adopted, page 76 of Minutes.

The Committee on Memoirs this year report the death of one of our ministers, Rev. Wm. H. Shelland; and the Examining Committee report four additions, three by letter and one student from Hartwick Seminary.

The Fifth Annual Convention of the Synod of New York met in Syracuse, N. Y., in the First English Lutheran Church September 23-26, 1912.

The officers of Synod during the session were the same as last year, but at the close of the session an election was held and the following new officers appear in the Minutes:

President, Rev. F. Wolford, D.D.; Vice President, Rev. C. W. Leitzel, D.D.; English Secretary, Rev. A. S. Hain; German Secretary, Rev. F. Brezinski; Statistical Secretary, Rev. Wm. Freas; Treasurer, Rev. J. G. Traver, D.D.; Archivarius, Rev. A. Hiller.

The President, Dr. Baum, preached the opening sermon, theme, "Setting Up Our Banner." Ps. 20:5.

The prevailing tone of the President's sermon as well as his report was the great need of spiritual power on the part of ministers and congregations, a truth that ever needs to be emphasized. In closing his report he says, "I am convinced that if our churches would be pervaded with a higher spirituality, every department of work and life would be more aggressive and efficient. Personal piety is the secret of a successful church. Individual consecration will bring about a devoted church. Here is to be found the solution of the things that embarrass our work. It would fill our pulpits with preachers, our pews with worshippers and our treasuries with funds for all kinds of religious and benevolent work. It would overcome worldliness, selfishness and the secularizing of God's

day, God's house and the things that rightfully belong to Him."

The President suggested that great benefit would result if the members of Synod would study the comprehensive views of practical things as set forth in the reports of the first President of our Synod.

In this fifth session of our Synod the general routine of Synodical business was attended to and in as much as Home Missions is a very important part of the work of the Synod the report of our efficient and enthusiastic missionary superintendent, occupies a very conspicuous place in the Minutes of this as in all the minutes of this body. The President reports the ground broken for 2 new churches, 4 corner-stones laid, 4 dedications, and 4 rededications.

Under sickness, bereavement and death, the President calls attention to the following:

The year has brought shadow and sorrow to many of the members and congregations of our Synod. Sickness and death have come into the families of a number of our brethren and have done their work of sadness and grief.

Revs. J. E. Switzer, H. E. Watkins, and J. H. Weaver, D.D., are still suffering from ailments that prevented them from meeting with us last year. Rev. G. W. Fritsch has been stricken with illness, though I am glad to be able to say that his condition is constantly improving. Rev. A. A. Frederick, after a protracted sojourn in a more genial clime, is so far restored in health as to be able to return to his field of labor.

At this meeting of Synod the amendments submitted to the Synod by the General Synod on Doctrinal Basis were approved by Synod.

In the report of the Committee on Resolutions we find the following resolutions:

"Resolved, That the evening services during the meetings of Synod are properly regarded as sessions of Synod, adopted to promote the missionary and benevolent interests of the church, that those who fail to attend these services lose the inspiration which they are designed to

impart, and in consequence they, their churches and the whole Synod suffer. Therefore,

Resolved, That this Synod declares it to be the duty of its members, both clerical and lay, to attend all the evening services of Synod and account to the keepers of the roll for failure to do so."

The Committee on Memoirs reported the deaths of two members of Synod, Rev. Isaac Kaufman Funk, D.D., LL.D., and Rev. A. Arthur King; and two were added to Synod by ordination, Rev. G. A. Rupley, and Rev. A. J. Traver.

The Sixth Convention was held in St. James Lutheran Church, Gloversville, N. Y., September 29-Oct. 2, 1913.

The President of Synod, Dr. Wolford, preached the synodical sermon on Monday evening, theme, "The Prospective of the Christian Faith," based upon Acts 5:34-39. Synodical Communion on Tuesday morning.

During this session of Synod little business besides the general routine of business was done that requires very special mention. In opening his report the President calls attention of the Synod to the difficult and perplexing questions that may come before us that require divine wisdom and guidance in our behalf.

Two disagreeable questions were brought before this session of Synod for our decision. I refer to the cases of Revs. Lipple and Erler. From all such unpleasant and perplexing problems may the good Lord in the future deliver us. I notice that at this session of Synod two Danish missions apply for admission to this body.

The Trustees of Hartwick Seminary report that on Dec. 18th, 1912, the Yetter Gymnasium, the gift of A. B. Yetter, of New York City, was dedicated with appropriate ceremonies and was formally and legally put into the hands of the Trustees by the generous donor and is fully incorporated in the property of the Seminary.

The following resolutions were adopted:

"Resolved, 1st, That it is the sense of this Synod that the Bible should be in the public schools of our State and a portion of it read by the teachers each day.

2nd, That we will heartily join with any organization interested in this matter, in memorializing the State Legislature, requesting their favorable consideration of a bill calling for such legislation.

3rd, That the Executive Committee of Synod be instructed to prepare with the assistance of the Attorney of Synod, a bill relating to this subject, and have it introduced into the Legislature of the State of New York by a Senator and Assemblyman.

Resolved, That when a minister who is a member of any body other than Lutheran, shall make application for membership in our Synod, such application shall be presented to Synod or its Ministerium at its next regular session and then be held over for one year before final consideration."

Referred to Committee on Constitution.

The Committee on Ministerial Education among other matters report the following:

"In view of the fact that ten Synods voted against centralization of the ministerial education work, seven for it, and five favored it with provision, and by the action of the General Synod it required two-thirds of the Synods to adopt, we believe a mistake has been made in starting the centralization with less than one-third positively favoring it, and that the best interests of ministerial education will be advanced by the Synod of New York continuing to do its own work."

The Committee on Memoirs reported the loss of two of our ministerial brethren by death, Rev. Horatio J. Watkins and Dr. G. M. Merschroth.

The Synod received by letter one minister, and five by ordination.

The Seventh Annual Convention was held in the English Lutheran Church, Paterson, N. J., Sept. 28-Oct. 1, 1914. Officers in Minutes:

President, Rev. C. W. Leitzell, D.D.; Vice President, Rev. J. E. Heindel, D.D.; English Secretary, Rev. William Freas; German Secretary, Rev. Gustav Reuman;

Statistical Secretary, Rev. Walter Frederick; Treasurer, Rev. J. G. Traver, D.D.; Archivarius, Rev. A. Hiller.

President Wolford preached the synodical sermon, based on 2nd Tim. 1:14.

After synodical communion on Tuesday morning and the regular opening service of Synod, the President read his annual report.

In his opening paragraph he says, "We are met, I judge, for large and worthy purposes; the prevailing atmosphere, I trust, is to be that of a serious commission, scrutinizing our failures as well as to glorify our triumphs. May we all be guided divinely that we may efficiently plan and serve."

He reports over twenty ministers resigned and pastoral relations changed. There was not much business outside of the regular order that requires special mention.

The Synod at last convention instructed the Executive Committee with the assistance of the Attorney of Synod, to prepare a bill relating to the reading of the Bible in the public schools of the State. Such a bill was prepared modeled after the law of the State of Pennsylvania. It was introduced by Assemblyman Dox, but failed of passage.

At the last meeting of the Board of Trustees of Hartwick Seminary certain questions were presented relative to the purpose and scope of the Seminary and the plans and policy for its administration. These questions were answered in the report of the Board of Trustees as recorded on page 38 of the Minutes.

The Hudson Conference sent up a petition urging Synod to prepare and send up another bill to the Legislature in relation to reading of the Bible in the public schools.

The Committee on the State of the Church gave a quite encouraging report.

The Committee on Memoirs reported two losses by death, Rev. H. Liebich and Dr. J. J. Young; and five men received by ordination.

The Eighth Session of the Synod of New York was held in St. Luke's Lutheran Church, Amsterdam, N. Y., Sept. 27-30, 1915.

The following officers were elected at this meeting of Synod:

President, Rev. C. W. Leitzel, D.D.; Vice President, Rev. J. E. Heindel, D.D.; English Secretary, Rev. William Freas; German Secretary, Rev. Gustav Reuman; Statistical Secretary, Rev. C. M. Karg; Treasurer, Rev. J. G. Traver, D.D.; Archivarius, Rev. A. Hiller.

President Leitzell preached the synodical sermon on the text, Luke 4:18, 19, theme, "The Attitude of the Church Towards the Social Problem and the Methods She Intends to Follow in Solving It."

Synod opened with the use of the Order of Morning Service and a short address by the Chaplain of Synod, Rev. Wm. A. Saddler, Ph.D., followed by the Synodical Communion.

The President's report gave the usual outline of his official duties and the work of the Synod during the past year, but we do not find much in the Minutes requiring special mention here.

Resolved, That it is the sense of this Synod that a clerical member of Synod cannot serve as a lay delegate.

Dec. 8th, 1914, the 250th anniversary of Lutheranism in New York City was observed in Holy Trinity Lutheran Church, 65th St. It was an inspiring service and brought out much of the history of the Mother Church of Protestantism in this great city. Drs. G. U. Wenner, of our Synod, and A. Steimle, of the General Council, were speakers.

The report of Committee on Students Pastor was made during this session. See printed Minutes, page 52.

Report to this Synod of the Special Committee to Confer with the Trustees of Hartwick Seminary was made during this session and recorded in Minutes, page 62.

The Trustees of Hartwick Seminary reported the election of a new treasurer, Mr. Lester A. Hodge, of Cobleskill.

Pledges were given on the floor of Synod for the improvements at Hartwick Seminary amounting to \$3,620.

The Committee on Memoirs reported one death, the Rev. W. W. Gulick, while at the ordination service two of our brethren were ordained, Revs. Dudde and Way-schal.

The Ninth Annual Convention of the Synod of New York was held in the Lutheran Church at Hartwick Seminary, N. Y., Oct. 2-5, 1916.

Officers elected at close of last meeting:

President, Rev. John E. Heindel, D.D.; Vice President, Rev. Geo. E. Hipsley, D.D.; English Secretary, Rev. John E. Meyer; German Secretary, Rev. C. Henry Thompson; Statistical Secretary, Rev. G. H. Kling; Treasurer, Rev. J. G. Traver, D.D.; Archivarius, Rev. A. Hiller, D.D.

The synodical sermon was preached by President Leitzell on the text, Isa. 52:1, theme, "God's Call to the Church of To-day."

After the Synodical Communion the President, Dr. Leitzell, read his report, and in his opening sentences observed that the Synodical year just closed has been a most trying one for the Church, as well as the Nation, because of the great conflict across the sea. Yet we rejoice in the Kind Providence that has kept us at peace, and notwithstanding wars and rumors of wars has enabled us to possess ourselves in confidence believing that all things are working for good, for the hastening the time of universal peace and the establishment of His Kingdom among men. For the first time in the history of Lutheranism in the State of New York we met in Synodical Convention at the seat of our oldest educational institution, Hartwick Seminary. It seems providential that at this time when our interest is being awakened in this institution that we should meet here and see for ourselves the needs and possibilities of the school. An interesting episode of this meeting was when the students in the Seminary studying for the ministry, nineteen in all, were presented to the Synod.

Another was when the Synod was glad to honor Prof.

Kistler upon the completion of the forty years of service at Hartwick Seminary. Speeches were made by a number of the members of Synod. All his former students arose to greet him as did also the Synod, and later, as a matter of special privilege, Rev. Reitz introduced Dr. Hiller to Synod, who presented to Dr. Kistler \$40 in gold as a mark of esteem from his former pupils at Hartwick Seminary.

Report of Committee to arrange for a Synodical Observation of the 400th Anniversary of the Reformation, was adopted.

The Committee on the State of the Church closed their report with the following paragraph: "That we have made progress no one can deny; that our progress has not been as great as it might have been, no one will dispute. Considering the frenzied age in which we live, an age in which material things are placed before the spiritual, the surprise is not that we have accomplished so little but that we have accomplished so much."

The Committee on Bible Reading in the Public Schools reported that the bill presented to the Legislature was lost by a vote of 25 for and 25 against.

One sad feature of this meeting was the deposition from the gospel ministry of two of our brethren.

The Committee on Memoirs reported losses by death of two of our ministerial brethren, Rev. L. D. Wells, D.D., and Rev. D. A. Wright, while two new members were received by ordination, Philip M. Luther and Robert B. Fortenbaugh; and Rev. E. F. Sherman was received by letter from the Presbyterian Church.

The Tenth Convention of Synod was held in St. John's Church, Christopher Street, New York City, Sept. 24-27, 1917.

This being the last session of Synod, and as the brethren have copies of the Minutes in their hands, it is hardly necessary for me to call their attention to any particular action of Synod during that session.

The officers of Synod are the same as last session and President Heindel preached the synodical sermon from

the text, John 12:21, theme, "The Need of Jesus for the World." In opening his report He observes that we are met in the great Empire City of the greatest nation of the world.

That we are met in a great and awful time when rumors of war have ceased and in their stead reigns the monster of grim and actual war.

That the Convention also convenes on the eve of the 400th anniversary of the greatest event in history, the Reformation of the 16th Century. Still another event characterizes the day and time of our meeting: it is the call of one million voices for the united Lutheran Church in America.

He calls the attention of the Synod to the subject of lay readers, page 24. Also, "That the Synod of New York accepts the recommendation of the General Synod that it change its time of meeting to days within Oct. 20-28 to be in harmony with a schedule for the meeting of all district Synods as prepared by the Secretaries of the General Boards."

The President calls attention to an important event on the 20th of Oct. when the Lutheran Hospital of Manhattan was dedicated with impressive services.

This hospital is splendidly located at West 144th Street and Convent Avenue, is finely appointed, completely equipped and has the capacity of 40 beds. This institution is a great credit to the Lutherans of New York City.

The Synod during the year lost one member by death, Rev. Perry M. Crounse; and received one new member by ordination, Rev. Oscar B. Noren.

Hartwick Seminary, N. Y.

ARTICLE V.

THE COMING OF THE LORD: WILL IT BE PRE-MILLENNIAL?¹

The Second Coming of Christ has always claimed the deepest interest of his Church. In great social and political crises his coming is suggested as most imminent. Hence the world-war has called out very confident expectations of Christ's immediate return. Two theories of His coming have long been held. The postmillennial is the "orthodox" view of the historic churches, while the premillennial view is held by some so-called sectarian bodies, with a few individual supporters in the older churches.

Dr. Snowden has rendered an important service to many inquirers and to the truth by his comprehensive and systematic discussion of the Second Coming. His book may well be regarded as a standard on the subject, and cannot be too highly commended. It is well written, clear and convincing. It shatters the errors of premillenarianism and will serve as an antidote to the false literature which its advocates have disseminated widely with the ardor of religious fanaticism.

The present article is chiefly made up of extracts from the book, both for the purpose of showing its style and value as well as to convey to our readers the truth which it is wholesome to know concerning a great vital fact in the Kingdom of God.

In endorsing Dr. Snowden's book we would, however, at the same time take exception to some incidental matters. In using Luther and his attitude as illustrations he has misconceived Luther's spirit. In quoting Paul as expecting our Lord's return, he does not have the support

¹ The Coming of the Lord: Will it be Premillennial? By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa. Cloth. Pp. xxi, 288 8mo. Price \$1.75. Published by The Macmillan Co., N. Y.

of the writings of Paul. In alluding to the resurrection, he seems to deny an actual body to the believer in the glorified state. A spiritual body is never a body made of spirit (which is an incoherent use of words) but a body suited to the spiritual state. These matters, however, are not vital in the discussion and may be passed by.

THE OPPOSING VIEWS SET FORTH.

“The postmillennial view is briefly as follows: The kingdom of God is now in existence and has been from the beginning of the world, but Christ came to reveal it more clearly and extend it over the world. This process is now going on as a slow growth, and the means by which it is being carried on are the preaching and ordinances of the gospel together with all the means of grace and agencies of good as they are energized by the Holy Spirit, who is immanent in the world. This process is to go forward until the world is practically Christianized, and this state and period of the world, which may or may not be referred to in the thousand years of Rev. 20:1-7, is commonly known as the millennium. Evil will not be wholly eradicated from the world even at the height of the millennium, though Satan will be restrained, and at the end of this period there will be an outbreak of wickedness. Then will follow the final coming of Christ, which will be attended with the general resurrection and judgment, issuing in the eternal state.”

“The premillennial view is more complicated and is also attended with greater diversity of view among its advocates. Its general course runs as follows: The kingdom of God is not yet in existence in the world and will not be initiated until Christ comes. The present dispensation of the gospel is not expected or intended to convert the world to Christianity, but is only designed to preach the gospel as a witness to the nations and thus warn them of and make them justly subject to judgment and also to gather out of them God’s elect or bride. The world is now growing and will continue to grow worse

and worse during this dispensation until Christ comes. This coming is always imminent and may happen at any moment, and a chief duty of the Christian life is to 'watch' for it. The coming itself is usually described as a complicated process. First Christ will come (some say secretly) and raise the righteous dead ('the first resurrection') and transform the living saints and catch them all up to meet him in the air. This is designated as 'the rapture.' Following the rapture there will be a period of tribulation during which God will pour out his judgments on the wicked, and especially upon apostate Israel so as to convert them and restore them to their own land. This brief period is known as 'the tribulation.' In the meantime Christ and his saints are supposed to be up in the air hovering over the earth, and at the end of 'the tribulation' he and they will return to the earth, and this return is called the 'revelation.' Christ will then bind Satan and cast him into the abyss and overthrow wickedness on the earth, set up His kingdom with Jerusalem as its splendid capital, the Jews will be gathered in Palestine and the ancient sacrifices will be restored in Jerusalem, and Christ together with the resurrected saints will rule for a thousand years over a world-wide kingdom of holiness. This millennium will be succeeded by a short but violent outbreak of wickedness, and then the wicked dead shall be raised up ('the second resurrection') and judged. This will be the end of the world, though many millenarians hold that this earth will be transformed into the eternal dwelling place of the righteous, and some even hold that generations of the righteous will continue to be propagated on this earth forever."

"The practical consequences of millenarianism are positive and serious. It disturbed the very first Christian Church into which it was introduced and created an excitement which Paul hastened to allay and correct. (1 Thess. 4:13-18; Thess. 2:1-4). It appears to have a peculiar affinity with people of emotional temperament and puts a fever in their blood. At times it has been at-

tended with grave abuses. This aspect of the subject will come up for later consideration."

"For these reasons we cannot leave this old controversy alone, for it will not leave us alone. Premillenarianism has an aggressive spirit and policy, as it has a right to have. It organizes itself into conventions and meetings, issues platforms and proclamations, gratuitously distributes books and literature advocating it, flooding our theological seminaries with them, appears to be generously subsidized, holds 'prophetic conferences,' founds 'Bible Schools' to teach it and thus in many ways carries on an active propaganda. Churches and denominations have been founded on this doctrine. We have never heard of postmillenarians doing any of these things. Premillenarianism pushes itself on the Church. We are not complaining at this, for these brethren think it is their duty to do so, but other brethren think it is their duty to oppose a doctrine which they cannot regard as a harmless error."

A BRIEF HISTORICAL SURVEY.

Dr. Snowden in the chapter on the History of the Millennial Hope acknowledges his indebtedness to the QUARTERLY for Apr. 1879.

"Several millenarian leaders have appeared who have founded churches or organizations which are still in existence. One of the earliest of these was Ann Lee, who came from England to this country in 1774 and her followers are the Shakers, who now number about 1700. They believe that the second coming of Christ is past and that they constitute the true Church. The Plymouth Brethren arose at Plymouth in England about 1827 and they now have four branches in this country with 6,600 communicants. They look for the personal premillennial coming of Christ. William Miller, a converted deist, began to lecture in New York State in 1831 and fixed the date of Christ's advent in 1843. His followers, known as 'Millerites,' were thrown into great excitement and

put on white robes in which to meet Christ as this date approached. When it came and passed Miller wrote a letter acknowledging his 'error' and announced the next year as the correct date and said that if Christ did not appear then he should 'feel twice the disappointment' he had already felt. Out of this movement came the Adventist Churches of which there are now in this country six branches with about 60,000 communicants. The Mormons are premillenarians, and 'Pastor Russell' founded his successful financial enterprise on the basis of his doctrine of 'millennial dawn' fixing the end of the world in 1914."

"There is a recrudescence of millenarianism at intervals and such revivals are usually occasioned by some special event or calamity. Fresh interest and zeal in the matter can always be predicted to take place in connection with a war or great earthquake or other disaster. These are 'signs of the times' which millenarians are quick to interpret and the experts among them at once take their Daniel and Revelation and prophetic arithmetic in hand and figure out and announce the meaning of it all and the nearness of the end. The Great War was sure to start a wave of such speculation and it is now sweeping over the Christian world. The fall of Jerusalem out of Mohammedan into Christian hands has whipped the millenarian imagination up to its highest pitch of foresight and prognostication."

"Proof of this comes from the highest sources. In December 1917 the following statement was issued to the Churches of England: The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

1. That the present crisis points toward the close of the times of the Gentiles.

2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently to his disciples as on the evening of His resurrection.

3. That the completed Church will be translated to be 'forever with the Lord.'

4. That Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to this rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

(Signed) : G. Campbell Morgan, A. C. Dixon, W. Fuller Gooch, J. Stuart Holden, H. Webb-Peploe, F. S. Webster, Dinsdale T. Young, Alfred Bird, J. S. Harrison, F. B. Meyer.

A few of these names are impressive at this distance and all of them are to be treated with respect. Yet we cannot restrain our surprise that these eminent gentlemen, premillenarians though they are, would put their names to such a document as this."

THE PRESENT ATTITUDE OF SCHOLARSHIP.

"In order to find out the present attitude of Biblical scholarship on this question as represented by the professors in our theological seminaries we applied for and obtained official information on this point from twenty-seven leading institutions in eight denominations, with the result that out of the 236 members of the faculties of these theological seminaries only eight are premillenarians. This is a significant showing, and the only way to break its force is to claim that these men who are professional students of the Bible know less about its true teaching than other men."

THE UNITY OF THE BIBLE.

"While the book [the Bible] is unsystematic in method

and form yet it is not a chaos of discordant facts lacking any real coherence, but it is a unitary and harmonious book in its fundamental principles. One increasing purpose runs through it from beginning to end, the redemptive plan of God who so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. This golden thread is woven into its entire web and texture and binds it into coherency and harmony. This general teaching and spirit of the Bible must enter into the process of determining the meaning of each particular part, passage and text. When a passage is torn out of the book and taken by itself, it can be made to yield a meaning that is contradicted by the general teaching of Scripture and the book has the common right of every book to be interpreted in its own light. One text or passage is too narrow a basis on which to erect a doctrine but the whole ground-work of the Bible must be taken in its unity as the foundation and test of a Scripture truth."

"This principle of interpretation applies to the second coming of Christ. This event is nowhere treated by itself in a connected and complete form in the Scriptures, but here and there partial statements are made concerning it or passing allusions refer to it, or glimpses are caught of it. It is presented in a piecemeal and occasional way, parts of it are probably lacking and much of it is clothed in highly figurative and symbolic language. This unsystematic method of Scripture gives us trouble in constructing any doctrine as in the case of the person of Christ, and this is especially true of the second coming of Christ. No theory on the subject is free from difficulty. Both the postmillenarians and the premillenarians have their embarrassments and unsolved remainders in the construction of their theories; and those that reject both of these views and devise some other scheme to account for the facts run into equal or greater difficulties of their own."

"This fact should bid us beware of dogmatism and intolerance in the study of our subject and should beget in

us a careful and candid and charitable spirit of inquiry. Our only aim and quest should be to reach the truth concerning this precious faith which as Christian believers is our common heritage and hope."

THE NATURE OF THE KINGDOM.

"A liberal critic, Shailer Mathews, writes: 'As one discovers in Jesus something quite other than a mere statement of the better element of pharisaism in general, even more does one discover in his entire career the mingled rejection and acceptance of elements in current messianism.' And even so radical a critic and profound a student of Jewish eschatology as R. H. Charles, declares that its 'ideas are subordinated to the central force of the Christian movement,' that is, Christ and His apostles controlled current Jewish eschatology and it did not control them. They in some degree adopted it, but they also adapted and dominated it, they spiritualized and utilized it. 'The eschatology of the New Testament,' says Dr. A. E. Garvie, 'attaches itself not only to that of the Old Testament, but also to that of contemporary Judaism, but it avoids the extravagances of the latter. There has been a reaction against the attempt to submerge the New Testament in Jewish eschatology and reduce Jesus to the level of the ideas of His age, and it is seen that He subjected and turned this eschatology to His own teaching and purpose, as He did all the ideas of his day.'"

THE PLACE OF THE SECOND ADVENT.

"While these crises in history are interruptive of the existing order and some of them are sudden and violent, yet they all are evolutions out of previous conditions and causes and are culmination of continuous and converging forces and events. The kingdom of God has followed and will follow this general law of gradual yet catastrophic growth from its first inception in this world to its

climax in the final events that will issue in the eternal state."

"The second coming of Christ is in line with these crises and is the final catastrophic event in the earthly history of the kingdom of God. In the parable of the Tares Jesus said, 'The harvest is the end of the world' and in the Draw-net he said: 'So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.' (Matt. 13:49-50). This plainly marks the second or final coming of Christ with the angels and the general judgment. 'The end of the world' or of 'the age' or of this dispensation always denotes the culmination and completion of the kingdom when the great commission shall have been fulfilled and all nations shall have been disciplined and baptized and taught to do all that Christ commanded. (Matt. 28:18-20). After this fulfillment there is no room or need in Scripture or in the nature of the kingdom for any further growth of the kingdom of heaven in this world, for its harvest is ripened, and 'the harvest is the end of the world.' Christ's work on earth is done. 'Then cometh the end, when He shall deliver up the kingdom to God, even the Father.' "

THE TEACHING OF CHRIST CONCERNING THE KINGDOM.

"When, therefore, Jesus began His ministry there was never any uncertainty in His teaching. He never lent the least color of encouragement to the Jews in their hope of a worldly kingdom but put His foot squarely down upon it. He constantly endeavored to uproot it out of the minds of His disciples, though they never got rid of it and time and again it broke through their lips out of their hearts where it was always secretly cherished. On one occasion Jesus perceived 'that they were about to come and take Him by force to make Him king,' a self-contradictory conception and an impossible thing for

them or for any physical power to do; and He 'withdrew again into the mountain Himself alone.' (John 6:15)."

"In His teaching He was explicit on this matter. 'My kingdom,' He said, 'is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.' (John 18-36). Jesus Christ was not another conqueror come to subdue the world by force. He was not in the same line and class with Alexander and Caesar and Napoleon and the Kaiser. He was not of the same temper and spirit as Mohammed. His is a kingdom reared within on the throne of the heart, and the sword, however it may compel the outward obedience of the body, cannot compel or win the inward loyalty and love of the soul. The ancient prophets were not without light on this point. The word of Jehovah came unto Zerubbabel, saying 'Not by might, nor by power, but My Spirit saith Jehovah of hosts.' Spiritual means are necessary to build a spiritual kingdom. In the light of such teaching the ancient Jewish and modern premillarian hope of a kingdom of God established by physical power is as unscriptural as it is unethical and unpsychological. Such an earthly root can never yield a heavenly kingdom."

THE BODILY ABSENCE OF CHRIST.

"The great advantage of carrying on the work of converting the world by the Holy Spirit and not by the bodily presence of Christ is that this presence would necessarily be local and limited, but the Spirit is universal in the world. We are not to think of God as saving men and building His kingdom only in Christian lands or only where the historic gospel is known. The Scriptures expressly teach a wider redeeming work of God in the world. In the Old Testament God is declared to be the 'God of the whole earth' lighting every man's lamp and calling upon the ends of the earth to be saved. More expressly still is this glorious truth declared in the

opening of John's Gospel where the universality of the work of Christ is clearly stated: 'In Him was life; and the life was the light of men..... There was the true light, even the light which lighteth every man, coming into the world.' Peter encountered this truth in concrete form when he met Cornelius and with astonishment exclaimed: 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.' (Acts 10-35). Paul discovered the same truth as he found the men of Athens 'very religious' and addressed them as 'the offspring of God.' The scales of narrow Jewish prejudice and dim vision fell from the eyes of these apostles as they saw the splendid breath and brightness of the mercy of God in the world. The Bible is full of this spirit and it is one of its most glorious features."

"Christ has left the world, then, in order that His bodily presence may not distract it and that the Holy Spirit may carry on the universal work of redemption. The truth and mercy of God as contained in the Gospel is the chief means which the Holy Spirit uses in this work and which we are to use. It is in the person of the Spirit that Christ Himself is in the world with all men and especially that He is fulfilling his part of the great commission expressed in the sublime claim, 'All authority hath been given unto me in heaven and on earth,' and in the magnificent promise, 'Lo, I am with you always, even unto the end of the world.' "

THE PREMILLENARIAN "WATCHING."

"As far as we can make out, they do not differ in their practice from other Christians, unless it be that they hold 'prophetic conferences' and carry on a propaganda to convert other Christians to their view. They do not engage in any distinctive or special kind of Christian service that fulfills their doctrine. Some of them are zealous in missionary work, but this is not distinctive of them. Some of them claim superior loyalty to their Lord

and superior piety in themselves but neither is this distinctive of them: there have always been such people among all kinds of professors of religion, pagan, Jewish and Christian. On pragmatic principles if this doctrine is true it should 'make a difference.' Again we ask, What is this distinctive difference and just what would premillenarians have us do in the way of watching? In our deep ignorance and humble desire for information on this point we have searched their books and appealed to them personally for light but owing either to the denseness of our mind or to the darkness of theirs, we have not yet seen its clear shining."

"Several instances and passages of Scripture bring out what is its teaching on this point. When Jesus ascended on the Mount of Olives the disciples stood watching Him as a cloud received Him out of their sight. 'And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel': who also said, 'Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven. Then returned they unto Jerusalem from the mount called Olivet.' These disciples were the first to watch by standing and gazing up into heaven and they were told not to do this and they went back to their work. Watching, then, is not sky-gazing and the Scriptures condemn this way of looking for the coming of Christ."

"When the final great and notable day of the Lord shall come upon this world though it be with some cosmic cataclysm in which 'the sun shall be turned into darkness and the moon into blood' and 'the heavens shall pass away with a great noise and the elements shall be dissolved with fervent heat and the earth and the works that are therein shall be burned up' the best way in which the saints of that day can be found watching for His coming will be, not standing on Mount Olivet or any other hilltop gazing into the sky nor in getting excited or alarmed over it, nor in being found holding a 'prophetic

conference' about it but just in 'having the candles lighted and proceeding to business.' Christ Himself has taught His people that He will then desire to find them doing the work He has committed unto them. And in the same way we are to be ready and watch for any coming by which our Lord in His providence and Spirit may come into our world in our day and into our lives, and especially for the catastrophic event when He comes to take us to our heavenly home."

INTERPRETATION OF REV. 20:4-6.

Beckersteth, a distinguished premillenarian, declares of this passage that it is "the seat of the doctrine." To ground a doctrine on a highly figurative passage in the most figurative and symbolical book of the Bible is exceedingly precarious.

The premillenarians interpret the above noted passage to mean that at Christ's coming (a) the saints will be raised, this being 'the first resurrection,' (b) the Lord will reign with them for a thousand years, (c) and then the rest of the dead will be raised, this being 'the second resurrection.'

In reply to this interpretation it may be said that no resurrection of the body is here spoken of; it is "souls" which John beheld and these were not of all the saints but only of a certain class of martyrs. No coming of Christ is mentioned in the passage. In the preceding chapter a coming is mentioned, but it evidently represents the conquest of the world by means of the Word. Nowhere else in the Bible is there any intimation of two resurrections. The plain teaching is that there will be one general resurrection.

The postmillenarian interpretations of Rev. 20:4-6 are twofold. First, there are expositors (David Brown, A. A. Hodge) who hold that the souls seen by John are the spirit of heroism reappearing in the confessors in the days of Roman persecution, like the manifestations of the

Elijah spirit in John the Baptist. The prodigal was dead but later was "alive again."

A second interpretation is to the effect that the souls of the saved reign with Christ in heaven during the present dispensation, which is a certain period—a millennium or a thousand years. They are safe within the fold, rejoicing in their Saviour and inspiring to the saint on earth undergoing great trial. Their transference to heaven is the first resurrection. Over these the second death has no power. This second death must mean spiritual death, for there can be no natural second death. So there can be only one resurrection literally. The "first resurrection" must be a figurative term for a spiritual experience. The literal resurrection is that at the last day. See Chapter IX.

"The Premillenarian program of the coming of Christ and the 'Thousand years' thus grows increasingly complicated and repellent if not impossible as it is worked out. As we attempt to follow all these evolutions and study their complex diagrams and charts that sometimes look like intricate geometrical problems, we are reminded of the epicycles by which the old astronomers explained the movements of the heavenly bodies. They would construct a complicated system of motions that would fit and explain the movements of the planets for a while. But presently the persistent 'wanderers' as the very name 'planets' means, would wobble and stray from the orbits prescribed by the theoretical curves and then another crank or epicycle would be added and all would go well again for a time: but finally the whole system broke down under its own weight of absurdity. The premillenarian writers and speculators of the more imaginative and erratic type are ingenious and prolific in inventing devices to make their schemes work. There are fads among premillenarians 'little systems' that 'have their day and cease to be.' All premillenarians are not to be held responsible for these vagaries. Some of the more judicious among them grieve over these fictions of misguided fancy, or look upon them with the same amuse-

ment—and pity—that we experience as we study these curiosities of premillenarian literature. There is so much difficulty, however, in constructing a workable premillenarian program of a thousand years intervening between two resurrections, that such devices are sure to develop; and we turn with relief to the figurative interpretation of ‘the first resurrection’ of Rev. 20-4-6 because it is in accordance with general Scripture teaching and analogy and also because it affords an escape from the program and prospect held out before us by the premillenarian scheme.”

THE JUDAISM OF PREMILLENARIANISM.

“Enough and more than enough has been said to prove that premillenarianism is a recrudescence of Judaism. It is Judaistic in its methods of interpreting Scripture in its views of the kingdom in its means of establishing the kingdom and above all, in its restoration of the sacrifices after the second coming of Christ. This is indeed renouncing the logic of Paul and ‘turning back to the weak and beggarly rudiments’ and putting our necks again under the Mosaic yoke of ‘bondage.’ This is turning the clock of religious development back two or three thousand years. It is putting the altar back in Jerusalem and going back even to ‘the blood of bulls and goats.’ If any premillenarians pause at this or say that they do not hold it, we must repeat that we are not dealing with individuals but with the logic and literature of the system and there can be no doubt about whither the logic leads and what the representative writers teach.”

“Truly old forms of religion die hard. Judaism has strange tenacity and still clings to the Christian Church. The recent fall of Jerusalem out of Mohammedan into Christian hands has greatly revived among premillenarians the hope of a return of Christ with His kingdom to that sacred city and a restoration of the Jews to their holy land. But revolutions never go backward. The clock of religious progress moves forward. Judaism is

a withered husk; the corn has gone out of it. Jerusalem is a splendid memory. The eagle, once it gets out, can never be crowded back into its shell. Christianity has taken its flight from Mount Zion and never will it officially go back there. Jesus himself swept his kingdom off that mountain top as its central seat and released it to go into all the world and make disciples of all nations that men everywhere may worship the Father in spirit and in truth."

PREMILLENARIANISM PARALYZING TO ACTIVITY.

"Premillenarianism has a paralyzing effect upon the Church's activity. The tendency is for the Church that becomes obsessed with it to become extremely individualistic and narrow in its activities. The side of the Gospel and the kingdom message are ignored. This makes it very difficult to do anything like a constructive piece of church work in a co-operative way along the lines of social reform and civic betterment. They have no concern for the Church's responsibility for the world as a world. For example, we find it impossible to interest the premillenarian churches of our city in the work of our Church Federation in any vital and effective way."

"This type of theology is very pessimistic and fatalistic. The world according to these people is getting worse and worse, 'thank the Lord.' The gospel is a failure so far as saving the world is concerned. Everything is bad, nothing is worth while. The whole thing is a flat failure and the sooner it is over the better. It is the rankest type of pessimism and is a wet blanket over anything that is proposed in church work along modern lines. This is one of the strongest indictments against it. It discredits the Church, belittles the power of the Gospel and dishonors the Holy Spirit. It makes His work a failure and confesses Him to be unequal to the task for which He was sent into the world."

"As to its effect upon missions, its advocates claim to be missionary enthusiasts and this is true. But for what

purpose and with what point of view? They operate on the theory that all the Church has to do is to 'witness' and they have a very superficial conception of the meaning of (witnessing) and to gather out of the world the 'ekklesia' or Church. They send missionaries to fulfill a command and to fulfill a condition of the Lord's return, and not to redeem, regenerate, rehabilitate and recreate a lost, down-trodden, benighted people, and lift a nation or nations up into the blessings of civilization." (Quoted from a letter from Dr. W. R. King).

IS THE WORLD GROWING BETTER?

"The Christian Church, while still 'looking for that blessed hope,' is not standing gazing into the heavenly city, but it is building a copy of that city down on this earth. Even now it is rearing its jeweled gates around our horizon and laying its golden pavements right under our feet. This is the meaning of all its worship and work, preaching, education, schools and hospitals, ethical progress, social service, missions, home and foreign. It is quitting the business of saving itself and is beginning to save the world. It is unifying its forces at home that it may set out on its grand world march. Already it has penetrated every continent and planted itself on every island and flung its outposts around the equator and from pole to pole. It is now the greatest organization on earth, the one world enterprise. And it has results to show that are not unpromising. In our own country Christianity has grown at least five times faster than the population. One hundred years ago there was one professing Christian in every fifteen of the population, and now there is one every three, and, excluding children, one in every two. In the world at large the results are astonishing. In 1500 A. D. there were 100,000,000 nominal Christians in the world; in 1800 there were 200,000,000 and the latest statistics show that, out of a total world population of 1,646,491,000, there are now 564,510,000 nominal Christians, or about one-third of the

population of the globe. Christianity has grown more in the last one hundred years than in the preceding eighteen hundred. What is a striking commentary on the bold prediction of Voltaire, uttered in 1760, 'Ere the beginning of the nineteenth century Christianity will have disappeared from the earth.'

"The end is the final coming of Christ. At His first coming he began the work of His redemption of this world, and at His second coming He will complete it. When He will come, how He will come, we do not know. We know that He will come at the right time when this world has run its course and its work is done. And we know that He will come in the right way so as to end this world with a worthy wind-up. This world demands judgment, and it will get it. The saints of God are to receive rewards, and they will get them. The glory of Christ is to be manifested, and He shall not fail of His crown. Heaven is to be ushered in as the eternal state, and God is to be all in all."

ARTICLE VI.

CURRENT THEOLOGICAL THOUGHT.

BY PROFESSOR J. A. SINGMASTER, D.D.

In the *American Journal of Theology* (Jan.) Principal Alfred E. Garvie, of New College, University of London, England, discusses "The Present Problem of the Supply and the Training of the Christian Ministry in England." He declares the problem to be serious and urgent, because the supply of candidates is inadequate and the method of training inefficient. During the war there were hardly any admissions to the theological schools and no effort was made to secure exemption for ministerial students. Since the war the Church has come to realize that influences hostile to it are many and strong and that there is an insufficiency of trained men to counteract this hostility. To remedy this lack of men it has been proposed to lower the standard of requirement for admission into the ministry, and even to admit women to ordination. There is nothing in the Constitution of the Congregational Union of England and Wales to debar a woman from ordination. In fact one woman has been ordained, but on the whole it is not probable that many will seek to enter the ministry. However many of them will no doubt render service as assistants to the clergy in Sunday School work, social service, pastoral visitation and the like. Dr. Garvie insists that while concessions must be made in the matter of training those who are not highly gifted, a high standard must be maintained for the better class of students.

Dr. B. B. Warfield continues his exhaustive essay in the *Princeton Theological Review* for January, begun in October 1918, on "The Higher Life Movement." And in the January number of the *Bibliotheca Sacra* he sets forth the movement as it took place in Germany under

the name Die Heiligungsbewegung. The three articles form a valuable contribution to the subject of "sanctification" falsely so-called. He exposes the fundamental error of separating justification and sanctification and shows how emphasis on ecstasies and superficial experiences fostered a thin religious life. The German followers of Perfectionism soon split into factions—some of them persisting in fanaticism, while others seeing their error have returned to the Reformation doctrine of salvation.

Dr. A. T. Robertson, of the Louisville Baptist Seminary, discusses in *The Expositor* (Feb.) "Our Lord's Command to Baptize." He comes to the following conclusion:

"We are driven, therefore, by every line of argument to adhere to the Lord's command to baptize as a genuine part of Matthew's Gospel and a true Saying of Jesus. Certainly there is nothing that modern scholarship has brought to light that justifies our setting aside this Magna Charta of the Christian propaganda. The Lord's command to baptize stands as an integral part of the great Commission. Men differ in their interpretation of it. The spirit of the teaching of Jesus inclines one to take it as a symbol of the new life already begun, not the means by which the change is wrought. In other words we do not have a sacramentarian injunction, but a symbolic picture of the death to sin and the resurrection to life as Paul expounds it in Romans VI, 4. But baptism belongs to the program of Jesus in the evangelization of the nations."

In regard to the above we would observe that the argument for the genuineness of the great commission is no doubt well sustained by Dr. Robertson for whose critical scholarship we have great respect. But we must dissent from his concluding utterance, which is unwarranted dogmatism. To turn a sacrament into a symbolic picture vacates our Lord's command of its real significance.

"Christianity and Democracy" was the theme of an address delivered by Dr. McGiffert at the last Commencement of Andover Theological Seminary. It is published in *The Harvard Theological Review*. In the paragraph here quoted he protests against the modern social radical program.

"It is this kind of thing that has led many to advocate, in the interest of democracy, the desperate expedient of an enforced equality of fortune and of status for everybody. Strong men are not to be allowed to exercise their strength, because they thereby imperil the rights and encroach upon the privileges of others. Society must be levelled down to the poorest and most efficient. Much of our modern social radicalism takes this position, and because of it democracy is discredited in many quarters. If this be what democracy means, we may well doubt whether human progress lies along the democratic path. But this is not what democracy means. Its watchword is not bare equality but liberty, and liberty makes room for the largest variety. The classic picture of an ideal democracy is drawn in the twelfth chapter of I Corinthians, to which I have already referred: 'There are diversities of gifts, but the same spirit.' I should like to quote the whole of the chapter, it is so full of suggestion for the theme I am dealing with. Variety of gifts, but respect for others than one's own; the higher and the lower, the greater and the less, yet all alike honorable; 'that there may be no schism in the body, but that the members may have the same care one for another.' To distrust democracy and to fancy that it is to be preserved only by enforced and deadening equality is to adopt a counsel of despair. Much better it is to render it secure by endowing it with a spirit congenial to its nature, the spirit of genuine brotherhood."

In the *Hibbert Journal*, Dr. James Moffatt, of Glasgow, treats of "Twisted Sayings," among which is the so-called Mizpah benediction, used by the Christian En-

deavor people. They will be surprised when they read the following:

What a remarkable twist the saying has received in passing into its popular vogue, a vogue more honorable than the sense with which it began its long career! "Mizpah," in fact, denoted originally that miserable lack of trust which a prolonged course of treachery and sharp practice produces between individuals and nations. The time comes when neither side can put any confidence in the word of the other. And the Oriental fell back upon the divine sanction and retribution; if your neighbor could not give you any adequate guarantee that he would keep his promise, you threatened him with celestial wrath. "The Lord watch between me and thee, when we are absent one from another." The emphasis falls on the word "Lord." When you are out of my sight, God will keep an eye on your behavior; you are still within His sight and reach. That fear of the divine retribution was evidently the one thing left in Jacob's nature which Laban felt he could work upon.

The *Hibbert Journal* publishes an article by Sir Oliver Lodge, on "Ether, Matter and the Soul," in which he holds that the Soul may be a sort of etherial body. We quote two paragraphs.

"But soul, what was that? Well, I foresee a time when the term soul will be intelligible, and I think it will be found that soul is related to the ether as body is related to matter. I suggest that it will turn out to be a sort of etherial body, as opposed or supplemental to our obvious material body. That is what I foresee as lying in the path of the progress of discovery. We shall find, I think, that we possess, all the time, a body co-existent with this one that we know—a body essentially substantial and related to space and time, not really transcendental, but yet in no way appealing to our present senses. Intangible and insensible, it may yet exist; and if it exists it may be detachable and capable of separate existence. It will be the etherial aspect or counterpart of our

present bodies, but more permanent than they. For there is no property in the ether which suggests ageing, or wear and tear. These, and other temporal disabilities, such as fatigue, imperfect elasticity, friction, dissolution, belong always to an assemblage of material atoms. No imperfection of any kind has yet been detected, or even suspected, in the ether of space.

“The bringing in of the ether into the scheme of physics, as it has already been partially brought into the scheme of physics, is the work which I feel sure is lying ahead for generations of men. Then—when a serious beginning in this direction has been made—the term ‘soul’ will acquire a definite and clear connotation; no longer will the idea of a spiritual body seem vague and indefinite and difficult of apprehension; soul will no longer be regarded as a term to be avoided, but will become as real and recognizable, as concrete and tractable, as are the corpuscles of electricity. The interactions which are possible between the matter of this planet and the etherial bodies or souls associated with spiritual intelligence will then be understood; and with this knowledge, under proper regulation, a new power will be gained; and this new power will be utilized and put into action.”

Professor Geo. Trumbull Ladd discusses in the *Yale Review* “A Case of Multiple Personality.” The elements of personal life he says, are not static; they are conscious activities.

“Of such conscious activities the most prominent are four. The first is self-consciousness, or the awareness of being a self and so something other and of higher value than any individual thing; the second is memory which binds together into a unique kind of unity the different experiences and stages in the development of a self; the third is rational inference, or the kind of knowledge which relates events and things to one another and to one’s self under the conceptions of causation and of the so-called ‘reign of law’; the fourth is self-control,

which adds to the 'I am I' of self-consciousness, the conviction 'I am what I make myself to be.' Morbidity or sanity may characterize all the forms of the conscious activities which belong essentially to the development of personal life, and which in some degree are the possession of every human being who can lay legitimate claim to the title of 'personality.'

"It is the conceptions and emotions which we vaguely group under the term 'rational nature,' and which are most distinctive in the fields of science, morality, art, and religion, that set the goal and stimulate the aspiration towards the ideal of personal development. This ideal is nothing less or lower than the perfect person. And the practical exhortation which follows logically from this ideal is that one should be striving intelligently, consistently, and with unswerving constancy towards the goal. In such striving lies the secret of immortality."

Dr. W. M. Flinders Petrie writes in the *Yale Review* on "The Tutelage of the East." The following paragraph on Palestine will be read with interest:

"The bulk of the people in Palestine are agriculturists, of the old mixed Canaanite and Jewish race. The deportations by Assyrians and Romans did not touch nine-tenths of the people; and the old stock remains, sturdy and vigorous. Whatever fresh Hebrew stocks may come in, the existing peasantry have by descent quite as good a right *de jure*, as well as their right *de facto*. The higher agriculture on improved lines is due to the modern Jewish colonies. Of other peoples, the Armenians appear among the merchants, and Greeks are the usual petty traders. The convents and religious bodies are under French protection; the United States dominates the higher education; Russia holds the fortified spots and runs schools where only Russian is taught; Britain has the good will of all the people through dispensaries and hospitals, besides many schools; and before the war Germans managed the best shops and the banks. There is

thus a great variety of interests and of useful elements to be harmonized."

At a recent conference authorized by the General Assembly of the Presbyterian Church for the purpose of considering the organic union of evangelical churches, Dr. G. W. Richards, of the Reformed Seminary at Lancaster, read a paper which appears in *The Reformed Church Review* under the title, "The Historical Significance of Denominationalism," in the course of which he says the following:

"The problem before us is how shall the evangelical denominations of America approach the question of organic union? Not by reversion to the doctrines, polity, or cultus of any one of them. Such a plan would provoke the suspicion of an unholy and unwarranted presumption. Not even by the proposal of a form of faith and order, old or new, as a basis for the union of all churches. Such a proposal would be neither biological nor christological. Organic union is unthinkable save as it comes by organic process and not by legislative action. A new organism must evolve, taking into itself the essential Christian elements of the old denominations and eliminating their ephemeral historical forms. Such an evolution requires a new organic principle laying hold of the stuff of the several denominational organisms and uniting them by transforming them after its own kind, into a new organism, greater than anyone of them or than all of them.

"This organic principle, we believe, is the essence of evangelical Christianity, not of course a dogma, a polity, a cultus or a moral code. It is a spiritual experience born out of a sense of need—the need of a living God."

Dr. H. M. Kallen, of Boston, contributes to the *International Journal of Ethics* an article entitled "In the Hope of the New Zion," in which he interprets Zionism, and makes the following eloquent plea in its behalf:

"This promised land is no land of Beulah, no kingdom

of Heaven in regions supernal. It is a definite piece of the earth's surface, of definite dimensions, bordering on the Mediterranean and lying at the junction of the three great continents of the eastern hemisphere. It has been the battle ground of the civilizations of antiquity. It has been the motherhood of the dominant religions of the western world. The names of its mountains and its valleys, of its cities and towns and villages have been woven into the texture of the mind of Europe. For a thousand years its chief city was regarded as the center of the very universe and all its place as holy places. Yet important as have been the role of these and of the land that holds them in the life of mankind, that importance is of small degree beside the role of this land in the life and labors of the Jewish people. It is from the latter, in fact, that the former derives. Palestine has been the center of the Jewish theory of life and the Jews' outlook on the world. Their national tradition is built around it. Entering it, staying in it, being driven from it, returning to it, are the instigating motives of their historic narratives, of their prophetic books, of their psalms, their liturgy, their prayers, their collective endeavor in the community of mankind. No people in history has identified itself in joy and in sorrow, and always in aspiration, so completely with a single land, and a land which the great majority of their generations have known only in prayer, in idea, in vision, for a thousand years. This identification is itself a universally-accepted commonplace of the great tradition of the western world. The connection between the Jew and Palestine, the connection between Palestine and the Jew is customary, natural, a matter of course even to the least literate of Europeans. So, also, is the reunion of these two that have been separated."

"Is the Gospel Spiritual Pessimism?" is answered negatively by Dr. Vichert, of Colgate Theological Seminary, in an article in *The Biblical World*. We commend his rejection of millenarianism.

"1. It is of a piece with the error of the Jews, who rejected the historic Jesus and who still look for literal, material fulfillment of messianic predictions.

"2. It is directly opposed to the conception of the character and progress of the kingdom given us in the New Testament Scriptures.

"3. It is at variance with the facts of history. No one can take the long look across the centuries, especially those who have passed since the advent of Christ, without concurring in the verdict of Lord Acton: 'The action of Christ who has risen upon mankind fails not but increases.'

"4. It involves utter distrust of spiritual forces. It denies the inherent invincibility of right. It exalts might above right, the material above the spiritual, for in the end, in this view of the case, the kingdom is to be established, not by spiritual means, but by a spectacular advent, when Christ will exercise physical might in a supreme catastrophic stroke and thus achieve what spiritual forces had failed to achieve. Militarism becomes the final hope of the saints.

"5. It discourages all efforts to make the world better. Try as we will, we cannot make the world better. It is fated to grow steadily worse. Vain and futile are all attempts at social and industrial reform, all endeavors to promote brotherhood, righteousness, and justice among men. Missions can have no social meaning and effect. The city of God cannot be built with human hands."

"The Layman's Place in the Kingdom" is set forth by Dr. Samuel Z. Batten, of Philadelphia, in the *Review and Expositor* (January). He argues for the preparation and appointment of lay preachers as follows:

"The Church must raise up a generation of lay preachers. All through the centuries in every great religious movement, in each time of social advance, the lay preacher has played a large part. In the early Church all disciples were witnesses and heralds of the Good

News. In the Jerusalem Church the most effective preachers were deacons, as in the case of Stephen and Philip. And those were times when the work went forward with power. The Reformation in Europe was in a real sense a laymen's movement. A large number of the men who followed Peter Waldo, and 'The Poor Men of Lyons,' who carried the Gospel everywhere were laymen. John Wickliffe sent out his peasant preachers into all parts of England to preach the Gospel of the Kingdom. The Anabaptist movement in Germany was in large part a lay movement and its preachers went everywhere with 'The Gospel of the common man.' Wesley raised up a generation of lay preachers and much of his success is due to this fact. To this day nine-tenths of the preachers in the Wesleyan Churches of England are lay preachers.

"The Churches must raise up and train a generation of lay preachers. In all parts of our land we are faced by the sad fact that the people are unreached by the Gospel. There are millions of people in the cities who are unreached by present agencies. They do not know enough of Jesus Christ to make any intelligent judgment with respect to Him. So far as I can see, there is just one way of reaching these people. We must have lay preachers who will go to the streets and lanes with the Gospel message. They must interpret the Gospel of the Kingdom in terms of life and love. They must speak in a language the people can understand, and thereby give them a knowledge of God."

"Shall the Severity of God be Preached?" asks Dr. Andrew Gillies in the *Methodist Review*. He protests against the preaching which makes God an over-indulgent parent.

"If," says Dr. Gillies, "the preacher of the Gospel has no moral right to 'put the devil on the throne and call him God,' neither has he any right to let mankind think of God as a magnified and over-indulgent parent, who winks blandly at all forms of wrong. It would not be fair to

assume that this silence in the pulpit is the cause of so much spiritual superficiality in the pews, or even suggest that it bears any casual relation to the moral rottenness which brought our boasted civilization down with such a tragic crash. But it is fair to remind ourselves that these conditions happen to be contemporaneous, and to recollect Carlyle's striking words, 'When belief waxes uncertain then practice, too, becomes unsound.' And to the thoughtful man there will come those disturbing words from Jeremiah, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.' No sane man would advocate a return to the religion of the November fog, whose chief function, as Brierly put it, 'is the exhalation of gloom.' No one wants preaching that appeals to fear, and that alone. The Christianity which 'walks in worried morality,' is gone and never ought to come back. But thoughtful men, I believe, can already see the need of that balanced preaching which drives home to the consciousness both the severity and the goodness of God, the wages of sin as well as the gift of God, the horrors of hell and the glories of heaven as well as the call to social service. Then, and only then, will men be rid of their fatuous illusions and realize that now is the accepted time, now is the day of salvation."

ARTICLE VII.

REVIEW OF RECENT LITERATURE.

CHICAGO UNIVERSITY PRESS.

The Relation of John Locke to English Deism. By S. G. Hefelbower, Ph.D. Pp. 188. Price \$1.00.

I do not know what inspired the author of this little volume to write this book. But, whatever the motive, it comes at a time when the period and spirit of the age it covers is of vital interest and deserving of careful, intensive study. The definitive settlement of "the Divine Right of Kings" doctrine took place in France on the eleventh of November last, with the signing of the armistice between the Allies and the Central Powers. The roots of the issue now uppermost in public thought are the relation between "Divine" and "Natural Rights and Powers." This issue took form in the controversies of the period covered by this book and the subject-matter considered here constitutes the fundamental principles involved in it. Locke and the Deists were seriously concerned with the ways and the extent of God's concern in the affairs of men. Stuart England and Bourbon France in the eighteenth century forced attention to this problem as Hohenzollern Germany forces it now. The revolutions out of which came the democratic spirit of the west were inspired by the ideals elaborated during, and in part by, this controversy. The book deserves a wide reading. It will be remembered that Locke wrote the Constitution of the Carolina Colony and this was the model after which the Federal Constitution of the United States was modeled.

The book before us furnishes us a splendid historical orientation of the thought situation of the seventeenth century in the introductory chapter. The aftermath of the first wave of Protestant enthusiasm was a three-cornered result; rigorous orthodoxy, non-conformity and rationalism. Locke and Deism stand in close proximity and intimate relationship with two and three. The problem of the book is to determine whether they are causally related, (and, if so, which is cause and which effect), or co-ordinate factors in a general movement which is at once broader than either.

Chapter two sketches the various solutions of the problem that have been offered. The author finds Locke more conservative than Deism. Locke finds revelation necessary and accepts both divine providence and miracle; the deists find revelation useful but not indispensable and reject the traditional views of providence and miracle. Deism is regarded by some as the logical outgrowth of Locke's rationalism, whilst others classify Locke with the deists. The failure of the various scholars, who have investigated this field, to agree or attain conclusions which can be harmonized is due to the lack of a consistent method.

Chapter three discusses the methods used by the various investigators, particularly Crous, together with several strictures on the genetic method. These strictures impress us as somewhat Quixotic. The chapter contains the author's "tentative definition of Lockian thought and Deism" (p. 40f). "In politics Locke was liberal; the Deists showed little or no interest. In theology and religion Locke was rationalistic and critical in method and conservative in results; the Deists were rationalistic and critical in method, and in their results were increasingly hostile to positive Christianity. In science Locke was Liberal and progressive; the Deists showed no interest. In philosophy Locke was progressive, his method was rationalistic and critical; in so far as individual Deists had a system of philosophy, it represented new movements." (Lack of reference to this important page in the index is very unfortunate). Locke has vital relations with politics, religion, science and general philosophy; the Deists are concerned almost solely with religion. Here much more might have been made of the difference due to the fact that Locke built on psychology, which the Deists, in common with most writers of the age, ignored.

"The Two Focal Concepts" is the title of chapter four. These concepts are "nature" and "reason." The discussion leads almost brilliantly into an appreciation of the root difference between the conservative dogmatist and the liberal empiricist together with its implied demand for reconciliation. A man's conception of "nature" determines whether he is a theist, a deist, or a pantheist and his classification must therefore depend on his use of this term. His attitude towards science likewise depends on this conception and thus serves to illuminate his total point of view. Locke and Deism are in general agreement as to this term. But, whilst both Locke and the Deists appeal to reason, Locke accepts revelation and

finds it indispensable, the Deists regard it unnecessary and become increasingly hostile to it. Their respective rationalisms is a characteristic of the age which has affected both and it must therefore not be taken as a differentiating characteristic of either when the topic is a comparison between them alone.

Chapter five deals with the specifically theological problems at issue; concerning God, providence, miracle, revelation and natural religion. Locke stands for all of these but takes a modified attitude towards the last. He holds that natural religion is sufficient but inferior to revealed and not to be made the norm. The Deists give less value to one, two and three and make natural religion the highest form and the final test of all religion.

Locke's important Letters on Toleration and his essay on "The Reasonableness of Christianity," together with direct evidence of reciprocal influence between him and Deistic writers forms the subject matter of chapter six. The conclusion arrived at is that such influence is very slight. There was as much or perhaps more controversy between them as agreement. "Locke and the Deists differed radically and the Deists knew it." (171).

Chapter seven is a masterly summary of the results of the whole investigation. "Locke and English Deism are co-ordinate parts of the larger liberal movement of that time." This conclusion corrects the error of Crous and others who make Locke a Deist—an error that rests largely on superficiality of analysis and as a result distorts the truth and discredits the positive value of much of Locke's religious work.

The book is exceptional in its clearness of style. The reader is never at a loss as to the author's meaning. The student will gain much by reading the last chapter first and then re-reading it with the completion of the book. The period is one in which our modern ideas of political democracy and the independence of science is deeply rooted. Science and democracy, as we know them today, could not live in the tenets of pre-Lockian thought. The book deserves a wide reading for its clear interpretation of its problems and for the consequent appreciation of present day achievement which it will furnish. The author left Locke's psychology out of account. We are of the opinion that the issue in controversy depends more on the fact that Locke had cultivated psychology as the Deists did not than any of the investigators seem to have recognized. Locke's influence, as well as that of the whole movement, on the political and religious

thought of the subsequent period is likewise ignored. It does not come within the problem of the book. But these two problems have a large practical value and they are the immediate products of the issue here studied. We suggest, therefore, that the author investigate them and incorporate them as separate divisions of the larger book which will comprise them together with the present excellent monograph. He will render a distinct service by so doing.

C. F. SANDERS.

MISSIONARY EDUCATION MOVEMENT. NEW YORK.

Handbook of French and Belgian Protestantism. Prepared by Louise Seymour Houghton. Cloth. Pp. 256, octavo. Price 75 cents prepaid. For terms write to Rev. E. Mosiman, 105 E. 22nd St., N. Y.

This attractive little book, bound in French blue cloth with Huguenot cross stamped in gold, was prepared at the request of Dr. C. S. Macfarland, of the Federal Council for a twofold purpose: first, to give a brief sketch of Protestantism in France from its earliest days to the present; and secondly, to inspire American Christians of every denomination with love and reverence for their brethren of France and to arouse the impulse to aid and serve them in the hour of need.

Mrs. Houghton has pieced together the story with great skill. In a small compass are arranged many important data in such a way that one can follow the struggles and triumphs of the Protestants of France against great odds. Less than two per cent of the thirty-eight millions of France are Protestant, about 600,000 in all. The Lutherans have only about eighty pastors out of a total of 979 in France and Belgium. There are eleven distinct Protestant bodies, although five of them bear the name "Union." About half of the Protestant pastors and nearly all of the theological students were mobilized at the beginning of the war. Nearly a hundred of them gave their lives to their country. More than 150 sons of ministers and missionaries also died in the service. Twelve manses and 131 Protestant churches were badly damaged or destroyed by bombardment, entailing a loss of \$400,000.

We recommend this book to our readers as a faithful exhibit of Protestantism in France and Belgium and an

honest portrayal of its present situation, which appeals strongly for sympathy and relief.

J. A. SINGMASTER.

THE METHODIST BOOK CONCERN. 150 5TH AVE., N. Y.

American Tithers. By James L. Sayler, Member of the Chicago Bar. 12mo. Paper. Pp. 49. Price 15 cents.

Every year the number of Christian men and women who make it a rule to give at least one-tenth of their income to benevolence is increasing. In this booklet the author has brought together a brief account of more than thirty of those who have followed this rule together with their testimony to the joy and blessedness of so doing. They are arranged under five classes: Bankers, Manufacturers, Merchants, Professional Men, and Leaders in Industry. One chapter is devoted to each class. It is a very interesting and a very convincing presentation of the subject, and the remarkable thing is that it is by a layman. We commend it to all ministers and laymen for reading and study. At the close there are three pages of "Bibliographical Notes and References," which will be of great value to any who may wish to pursue the study of the subject further.

JACOB A. CLUTZ.

The Dynamite of God. By William A. Quayle. 8vo. Pp. 330. Price \$1.50 net.

This is a volume of sermons by the well known Bishop of the Methodist Episcopal Church. The publishers advertise the author as "Poet, Preacher and Lecturer." They should have added, "Author." This is the twentieth volume set to his credit. They deal with a great variety of subjects, literature, art, nature, criticism, poetry, sentiment, practical life, preaching, pastoral work. Christian activity, Christian experience, etc.

Those who have heard Bishop Quayle, or have read his books know his style, and know that it is unique. There is only one Quayle. Some things cannot be duplicated. Some things would be spoiled by duplication. But we are glad that there is one Bishop Quayle among the Methodists, and we are always glad to have an opportunity to hear him, or to read a new book from his pen. He is always fresh and stimulating both in thought and in expression.

This volume takes its title from the topic of the first sermon. Other subjects discussed are, "The Beautiful Shepherd," "The High Noon of the Gospel," "A Sermon of the Sky," "The Whisper of the Lord," "The Great Companion," "The Unknown Girding of God," etc. There are twenty in all.

The title of the volume might well have been "The Dynamite of Bishop Quayle." All the sermons are charged with a peculiar power, the power of brilliant thought, of intense passion, of glowing rhetoric. They are filled with ideas that stick and provoke thought. Every page sparkles with illustrations and figures of speech that compel attention and set the imagination to work making pictures that will not soon be forgotten. Think of a succession of glowing sunrises or gorgeous sunsets, an occasional flash of lightning followed by the roll of thunder, the roar of cataracts or the rush of a tempest crashing through the forest, with now and then a bit of Fourth of July fireworks, and here and there an interval in which you may hear the murmur of dancing rivulets and the sighing of gentle Summer breezes, and you will have some conception of Bishop Quayle's style.

Sometimes it is overdone, we think. Sometimes there is an extravagance of imagery and expression and an affected smartness that repel. But on the whole we like the Bishop's way of putting things. He has learned the art of making old truth fresh and interesting, and of saying even familiar things in a way that makes them seem like new acquaintances. We do not believe that any one ever tired of hearing him preach or got sleepy while reading one of his books. Many preachers might study his style with profit, not to try to imitate him, that would be futile and foolish, but to learn the art of freshness of thought and brightness of expression.

We quote just one extract, from a sermon on "The Whisper of the Lord," "Do you know why it is that a dewdrop far up among the woods, when it falls from its tremulous branch and falls into the stream, do you know why the dewdrop strikes out toward the sea? Every dewdrop has the passion of the sea upon it. What ails the dewdrop that it wants the sea? Is it because the sea is so impulsive? Is it because gravitation is so vast and clamorous in its calling? Is it because that other world is so majestic? It is, beloved, this: The dewdrop is sensitive to the calling of the earth, and the dewdrop drops from the leaf and drips like a silver voice into the pool, and then it hurries, hurries downward to the sea.

Did you hear the voice? Come! Bugle blowing? No. A wierd music? No. But the dewdrop heard it. The dewdrop heard the call to come and the answer was, 'Coming! Coming!' 'Come,' 'Coming!' In other words, if in us is the finest attitude toward the infinite personality called God, we shall not miss either ecstacies or clamorings or whisperings. 'Coming!' "

JACOB A. CLUTZ.

The Second Coming of Christ, A Message for the Times.

By James M. Campbell. Cloth. Pp. 136. 12mo. Price 60 cents.

This little book by the venerable Dr. Campbell contains the condensed "result of years of patient, prayerful brooding." The gist of the book is that the Second Coming took place at Pentecost but was not identical with the coming of the Holy Spirit. He identifies the great climax at the end of the world with the omnipresence of Christ and His indwelling in the hearts and lives of believers. He fails to distinguish between the several comings of Christ noted by eminent bible scholars such as the *dynamic* coming to the faithful, the *historical* coming in great crises, and the *apocalyptic* coming at the end of the world.

The proof passages cited by Dr. Campbell do not substantiate his theory, which seems to be held by comparatively few, chiefly in the Methodist Church. The late Dr. Terry was one of its advocates. As it has no ground in Scripture or reason, it is not likely to supersede the traditional teaching, as exhibited by Dr. Snowden in his *The Coming of the Lord*, from which large quotations are made in the present number of the QUARTERLY.

J. A. SINGMASTER.

THE MACMILLAN CO. NEW YORK.

Tests for Students, published in London by the Society for Promoting Christian Knowledge, and sold by the Macmillan Co.

No. 1. Select Passages from Josephus, Tacitus Suetorius, Dio Cassius, illustrations of Christianity in the First Century. Greek. Price 10 cents.

No. 2. Selections from Matthew Paris. Died 1259. He was the greatest chronicler of his day. Latin. Price 30 cents.

- No. 3. Selections from Giraldus Cambrensis. A Welsh ecclesiastic of the 12th Century. Latin. Price 30 cents.
- No. 4. Libri Sanctii Patricii. The Latin writings of St. Patrick. Latin. Price 20 cents.
- No. 5. A Translaton of the Latin Writings of St. Patrick. Died 432. His Confession and Letter. English. Price 20 cents.
- No. 6. Selections from the Vulgate. Latin. Price 30 cents.
- No. 7. The Epistle of St. Clement of Rome. Greek. Price 20 cents.

These little classics give the student a glimpse of the ecclesiastical Latin and Greek used from the second to the thirteenth century. They are well printed, with paper covers, and contain from 16 to 64 pages.

J. A. SINGMASTER.

The Course of Christian History. By W. J. McGlothlin, Ph.D., D.D. 8vo. Cloth. Pp. 323. Price \$2.00.

This is a fine volume. It has been prepared with a view to use as a text-book in colleges, and also in Adult Bible classes. It is well adapted to this purpose. The arrangement is logical. The style is clear. At the close are more than fifty pages of "Questions" covering each of the 150 sections of the text and intended to bring out the salient points. In connection with these are given also lists of "topics" for further study in connection with each section. An extensive "Bibliography" follows the Questions and Suggestions for further Study, and also a very full "Index" which covers some nine pages in double columns.

The author is Professor of Church History in the Southern Baptist Theological Seminary located at Louisville, Ky. As we might expect, his views are somewhat colored by his denominational connection and training. This is very apparent in such statements as this, that during the first century of the Christian Church "Baptism was administered to believers only, by immersion in water, in the name of Jesus or the Trinity." See page 18. Also this on page 30, "Infant baptism is first seen in Tertullian at the end of the second century, but it did not become the general practice until the sixth. Its rise was due to the belief that baptism was necessary to salvation. Parents insisted on the baptism of sickly children, and from this small beginning it grew to be the general prac-

tice of the Catholic Church, enforced by both Church and State."

But in the main the treatment of the various topics is quite objective, and is characterized by a spirit of fairness. Naturally we are especially concerned with what is said of Luther and the Lutheran Reformation, and of the Lutheran Church in general. On the whole, there is less cause of complaint perhaps than with most non-Lutheran writers. The author evidently means to be fair and just, and generally is so. But sometimes he shows an inability to distinguish between the Lutheran position and that of the Roman Catholic Church, as in the case of baptism. Note what is said about "baptismal regeneration" in this paragraph on "Lutheran Beliefs and Practices," taken from page 112: "The greatest change which Luther introduced was as to the *plan of salvation*, the way in which the grace of God reaches the heart and life of men. He rejected the authority of tradition, insisted on the sole authority of the Scriptures, rejected the special priesthood and insisted on the priesthood of all believers, rejected the whole sacramental system of salvation declaring that justification by faith was the very center of the system. He retained the baptism which he had received in the Catholic Church including infant baptism and the doctrine of baptismal regeneration. This was a radical contradiction of his doctrine of justification by faith, but he does not seem to have felt the contradiction." Evidently Dr. McGlothlin has never read, at least understandingly, Luther's answer to the third question on "the Sacrament of Holy Baptism" in the Small Catechism.

He deserves our thanks, however, for relieving Lutherans of the charge of teaching the doctrine of "transubstantiation" which is so commonly made by other writers. On this subject he says, "Luther rejected the doctrine of *transubstantiation* and the sacrifice of the *mass*, but held that the glorified body and blood of Christ are really and sacramentally present in the bread and wine, both of which are to be given to the laity." He also shows an unusually keen appreciation of the real genius of Lutheranism at the present day. Speaking of "The Lutheran Churches" in the nineteenth and twentieth centuries, he says, "The largest group of Protestant Christians is the Lutherans, who number all told about seventy millions. They are substantially agreed in doctrine, polity, worship and general type of Christian life, but they are by no means one church in the matter of or-

ganization. On the contrary, in those lands where Lutheranism is the State Church each government has its own Church and in countries where there is no established Church, like the United States, there are often several organizations. The whole group is, however, homogeneous and compact, more so than most other groups." Page 213. The book is beautifully printed and strongly bound.

JACOB A. CLUTZ.

THE ABINGDON PRESS. 150 FIFTH AVENUE, NEW YORK.

In the Rift of the Rock. By Edgar L. Vincent. 12mo. Cloth. Pages 224. Price \$1.00.

This is a devotional book and the work is done admirably. There are seventeen meditations, each of them based on or centering about a passage of Scripture in which there is some reference to a rock. Most of these passages will be suggested at once to any one who is familiar with his Bible by the titles prefixed to the several chapters. For example, we have one chapter on "The Rock That Was Smitten"; another on "Fire Out of a Rock"; still another on "The Shadow of a Great Rock," etc. We can heartily endorse this word of commendation from the publishers: "In these religious musings the thoughtful layman will find food for his soul, and the preacher, in addition to the enriching of his personal life, will find germinal suggestions for prayer meeting talks and pulpit themes."

JACOB A. CLUTZ.

The Evangelism of Jesus. Six Studies in the Personal Evangelism of Our Lord. For Bible Students and Study Classes. By Ernest Clyde Wareing. Editor Western Christian Advocate. 12mo. Cloth. Pages 121. Price 60 cents.

The general purpose of this little volume is indicated in the title. It consists of six studies based on our Lord's personal dealings with as many different individuals, each of whom represents a special type. Thus, in the first study, Nathanael is used as a type of "the Devout Soul"; in the second study Nicodemus is used as the type of "the Inquiring Soul"; in the third the Woman of Samaria is the type of "the Sinful Soul"; in the fourth we have Bartimaeus as the type of "the Importunate Soul";

in the fifth the repentant thief on the cross as the type of "the Distressed Soul"; and in the sixth Saul of Tarsus as the type of "the Violent Soul." In each case the approach is shown to be different, and both this and the method of Jesus are adapted to the special needs of the individual. A careful study of these chapters would be helpful to our own spiritual life, and ought also to help to make us wise to win souls. In both of these we can have no better teacher or example than our Lord Himself.

JACOB A. CLUTZ.

The Clean Sword. By Lynn Harold Hough. 8vo. Pp. 211. Price \$1.00.

This is not exactly a defense of war, but it is a strong and effective answer to the foolish claims of many extreme pacifists. The general proposition on which the discussion proceeds is very well expressed in the first paragraph of the book: "A sword has no character until you use it. There is nothing fundamentally good about it. There is nothing fundamentally bad about it. It is ethically neutral until it is drawn and wielded; and then the cause gives character to the sword."

The book has twelve chapters. The first one deals with "The Unclean Sword." This is the sword used in a bad cause, hence the sword of aggression, of oppression, of destruction or of mere selfish aggrandisement. It is when used against such evil purposes that the sword becomes a "clean sword." Such was the sword of America when she entered the recent world war in defense of freedom and justice and civilization as against autocracy and the greed for world power. There are twelve chapters in all. After the first the headings are such as "The Sword of Protection," "The Sword of Law," "The Sword of Justice," "The Sword of Peace," etc. One of the best chapters is on "Soiling the Clean Sword." It is a protest against the peculiar vices of the soldier, such as gambling, profanity, the use of foul language, unchastity, etc. One thing the author says is worth repeating: "You always hear the man who tells a foul story. You do not hear the man who is silent. You hear the man who swears. You do not hear the man who refrains. So the vote for careless speech inevitable seems larger than it is."

All the chapters are written in the clear, clean, vigorous style for which Dr. Hough has become so well known in his numerous previous volumes.

JACOB A. CLUTZ.

AUGUSTANA BOOK CONCERN. ROCK ISLAND, ILL.

Olavus Petri: The Church Reformer of Sweden. By Nils Forsander. 8vo. Cloth. Pp. 95.

We wonder how many of our readers ever heard of Olavus Petri before, outside of the few Scandinavian brethren who may be among them. Yet the facts here presented show that he sustained very much the same relation to the Reformation in Sweden that Luther did in Germany. Moreover he was one of Luther's pupils and a very important co-worker with him. He was born in Sweden, January 6, 1593, and was thus only a little more than nine years Luther's junior. He began his academic career at the University of Uppsala, but drifted to the University of Leipsic early in 1516, and later in the same year to the University of Wittenberg. He seems to have been drawn to Wittenberg by the fact that Luther was a teacher of theology there and his soul was hungering for the truth. He remained at Wittenberg until 1518 when he received his Master's degree. He was thus in close touch with Luther and under his instruction and influence during some of the most stirring times of the Reformation.

In the Autumn of 1518 he returned to his native country and became a teacher in one of the Cathedral schools. He was ordained a deacon in 1520, and in the following year he began to preach the evangelical doctrine. We cannot follow his history further here, but must refer our readers to Dr. Forsander's very interesting little volume. We can only quote the following brief statement of his services to Sweden from the Introduction: "It was he who gave to our fathers, in the year 1526, the first translation into Swedish of the New Testament entire; in 1530, the first Swedish postil and catechism; in 1531, the first church book, essentially in the form still in use; and in 1536, that edition of his Swedish Psalm Book from which we have no less than twenty-two excellent hymns, still sung in more or less revised form, in our homes and sanctuaries."

It would seem to us that for the benefit of the rapidly Americanizing Swedes in this country, and of all the other English speaking Lutherans in America, we should have a larger and fuller biography of this important early Swedish Reformer.

JACOB A. CLUTZ.

CHARLES SCRIBNER'S SONS. NEW YORK.

The Holy Land of Asia Minor. By Francis E. Clark, D.D., LL.D. Cloth. 12mo. Pp. 152. Illustrated. Price 60 cents.

The sub-title of this book, by the eminent founder of the Society of Christian Endeavor, defines its character and purpose: The Seven Cities of the Book of Revelation, their present appearance, their history, their significance, and their message to the Church of to-day. Several years ago, before the Great War, Dr. Clark, accompanied by Mrs. Clark, Dr. Edward Riggs, for many years an honored missionary in Turkey, and Mrs. Riggs, visited the sites of the historic seven cities of Revelation, all of which are now reached by rail, except Pergamos which is about twenty-five miles from Soma, the nearest railway station.

This is a charming and informing little volume giving a sketch of the places, now mostly in ruins, their history and an interpretation of the message addressed to them by the Spirit through St. John the Revelator. Dr. Clark, an experienced traveler, a devout scholar and a writer of good English, draws a vivid picture of these ancient cities and their departed glory. His knowledge of Scripture and his personal faith fit him to point out the lesson which these cities teach the present generation.

J. A. SINGMASTER.

THE GORHAM PRESS. BOSTON, MASS.

Creation Ex Nihilo, The Physical Universe A Finite and Temporal Entity. By L. Franklin Gruber, with a Foreword by G. Frederick Wright, LL.D. Cloth. Pp. 316. Price \$1.50 net.

Dr. Wright gives the volume before us his highest commendation as appealing alike to the theologian and the scientist, bringing together these two classes "on a plane where they can reason together without animosity, and work together in the promotion of the common ends of science and religion."

Dr. Gruber, now a Lutheran pastor at St. Paul, Minnesota, was formerly a professor at Rochester. He is evidently a man of fine scholarship, judging by the manner in which he treats the profound problems involved in the explanation of the universe. The postulate of dualism—

the eternal co-existence of mind and matter—underlies all ancient philosophies and religions. The Jewish and the Christian religions alone have proclaimed the monism of God, the eternal, absolute Spirit, the Almighty Maker of heaven and earth.

The purpose of the author is not primarily the reconciliation of science and revelation, but the establishment of the fact from purely scientific data that the universe was made out of nothing, that it came into being without any previously existing material. This being accomplished, he finds it easy to show that there is no strife between science and the Bible.

He plainly shows by an inquiry into the inorganic and the organic nature of matter that the explanation offered by materialism is utterly inadequate to account for the origin of the universe, especially for life and mind. He offers convincing evidence that the universe is dependent and hence not self-existent, and shows that there must be an infinite First Cause, who must necessarily be a Supreme Personality.

In proving the finiteness of the universe Dr. Gruber finds evidence in the sky and in the earth. The stars are shown to be finite in number and in motion and in luminosity. The various theories of matter and its composition and its energy are reviewed and found to be wanting as far as they deny infinite Power and Mind as their eternal back-ground.

The author accepts and illumines the argument from design, evident in every part and in every law of nature. Chance is shown to have no part in producing the extraordinary adaptations in nature, where the reign of law is so manifest. Law and order are always the evidences of intelligence. In the universe their sway is so majestic and universal that they can be explained only by postulating an adequate and hence an infinite Personality. In the discussion of Nature as a Cosmic Whole, Dr. Gruber introduces mathematical calculations which to most of us are occult, but which according to so eminent a mathematician as Dr. Granville are correct and convincing.

The volume is a powerful apologetic for the existence of God and the truth of the Bible. It should have a wide circulation.

There is one point, however, concerning which the present reviewer is in doubt, and that is the future eternity of matter. The author has conclusively shown that the creation was *Ex Nihilo*, but he has not so clearly demonstrated that the universe will cease to exist. The

conservation of energy, the transmutation of force, and the indestructibility of matter are accepted by practically most scientists as being so well established as to be almost axiomatic. Happily this does not essentially affect Dr. Gruber's general argument.

The continuation of the universe in some form is most probable from the Christian standpoint. He will not only continue to exist but he will exist *somewhere*. Man never has been and never will be purely spirit. He has now a corporal existence suited to his present natural or rather psychic state and in the future state he will still have a body suited to the spiritual or more exalted state. "The spiritual body" as contrasted in the Scriptures with "the natural body" is not a body made or composed of spirit. This would be a contradiction of terms. Moreover, matter is not evil in itself; it has no moral character. Our Lord, the Eternal God, took to Himself in the incarnation, human nature, including body and soul. And it is the teaching of the Scriptures and the faith of the Church that He will ever continue to be divine-human Mediator.

I find nothing in Scripture that demands the utter annihilation of matter. God no doubt, could absolutely destroy it; but that He will I find no clear evidence. Peter indeed declares that "the heavens shall pass away with great noise, and the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burned up." But he adds significantly, "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

J. A. SINGMASTER.

THE LUTHERAN QUARTERLY.

JULY 1919.

ARTICLE I.

THE UNITED LUTHERAN CHURCH IN AMERICA.

(Continued from the January Number).

BY PROFESSOR J. A. CLUTZ, D.D.

In the January number of the QUARTERLY an attempt was made to trace the developments which culminated in the organization of The United Lutheran Church in America last November. Special attention was given in that article to two phases of the movement towards union within the General Synod, the General Council and the United Synod. One of these was "the gradual rapproachment of the three general bodies along confessional lines and in practical work." The other was found in various movements of a co-operative character.

At the close of the article a third phase of the preparation was referred to which, it was promised, would be discussed in a subsequent article. This, as was intimated, included "the action that finally precipitated the movement and the work of the committees that were charged with the responsible task of arranging all the preliminary steps." In continuing his narrative the writer is keenly aware of the fact that the writing of history requires a longer perspective than is furnished by the few months that have transpired since the Merger meeting in New York City. He also realizes the fact that an account of a movement by one who was a participant

in the movement is likely to be colored more or less by the personality of the writer. But neither of these facts makes such a narrative worthless. On the contrary, the historian who may write long after the events which he describes and in an entirely objective spirit, if this is ever possible, recognizes a distinct and peculiar value in contemporary records, and the more of them that he finds available the better he is pleased. He knows how to make allowance for the personal equation in the writers, but he knows also that such contemporary witnesses are likely to set down facts and to present phases of truth which would otherwise be missed and which are valuable for interpretation.

In the discussion of the Merger by non-Lutheran writers, and especially in the attempt to explain the quickness and the apparent ease with which the union of the three bodies was accomplished, the suggestion was made by some that it was all the result of the great world-war. This suggestion no doubt originated in the idea often held by those who are not well informed that the Lutheran Church is exclusively a German Church. Of course, all Lutherans know that this is not the case, and that the war had practically nothing to do with the Merger. The only larger movement that could have contributed anything towards it was the general agitation for Church union which has been going on for a number of years. This agitation received new emphasis and a fresh impulse because of the situation that confronted all the Churches during the war and especially because of the war. But even this cannot have had much influence in the Lutheran Church because it so largely stood aloof from it. For several years the General Synod had a committee to represent it at the Garden City conferences on "Faith and Order" held under the auspices of the Episcopal Church. But at the meeting of the General Synod in Chicago in 1917 this committee reported so little of progress or encouragement that it was discontinued. So far as we know no other Lutheran body had ever given any official recognition to this movement towards Church union.

Still, the fact that Church union was "in the air" may have suggested to some Lutherans the question, Why should not bodies that bear the same name, and that have a common faith, and a common history, and common traditions come together? This question applied especially to the General Synod, the General Council and the United Synod in the South. These three general bodies not only had a common faith, and a common history and traditions, but also to a large extent common forms of worship and common methods of work. They had also been co-operating in many ways for quite a number of years. It seemed entirely fitting, therefore, that these three bodies especially should form an organic union and become really one in fact as they already were so largely one in faith and in spirit.

But the real inspiration for definite action to this end came in connection with the preparation for the celebration in 1917 of the four hundredth anniversary of the Lutheran Reformation of the sixteenth century, and it was a little company of laymen that first caught the inspiration and gave it formal expression. As early as 1909 action had been taken by the General Council looking forward to a worthy celebration of the Reformation Quadricentennial and inviting the General Synod, the United Synod and other bodies of Lutherans in the United States to unite in such a movement. The other bodies preferred to act independently, but by 1913 the General Council, the General Synod and the United Synod had appointed committees to co-operate and these held their first meeting as a "Joint Lutheran Committee on the Celebration of the Quadricentennial of the Reformation" at Atlantic City, September 1, 1914. The Joint Committee was organized by the election of Dr. T. E. Schmauk as Chairman, President J. A. Morehead, D.D., as Secretary, and Hon. John L. Zimmerman, as Treasurer. At a subsequent meeting of the Joint Committee the Rev. Howard R. Gold was elected Executive Secretary to give his entire time to the service of the Committee, arrange the program for the meetings, provide suitable

literature, engage speakers, etc. He began his duties in February 1916.

It was at a meeting of this Joint Reformation Quadricentennial Committee held in Philadelphia, April 18, 1917, that the first formal steps were taken looking towards an organic union of the General Synod, the General Council and the United Synod in the South. This action came as a result of a conference held by a few laymen the evening preceding. The names of these laymen deserve to be placed on record for the information of future generations. They were the Hon. John L. Zimmerman, of Springfield, Ohio; Mr. William H. Hager, of Lancaster, Pa.; Mr. Robert E. Gaskell, of New York City; Dr. Croll Keller, of Harrisburg, Pa.; Mr. Harvey C. Miller, of Philadelphia, Pa.; Mr. F. D. Bittner, of Allentown, Pa.; Mr. Harry Hodges and Mr. E. Clarence Miller, both of Philadelphia, Pa. Mr. E. C. Miller was not actually present at the conference because of another important engagement, but he had joined in the call for the meeting, was cognizant of what was to be done and was in the heartiest accord with it. Hence his name is included with the others. In fact, he had offered a resolution at the first meeting of the Joint Committee, at Atlantic City, to the effect that the celebration of the four hundredth anniversary of the Reformation should be marked by an organic union of the three bodies represented in the Committee. At that time the proposition was considered premature and no action was taken. Now, however, these laymen felt that such a union was feasible, and that, if consummated, it would constitute the most fitting celebration of the Quadricentennial possible. They felt that this would indeed be something worth while, far better than the holding of great meetings with eloquent addresses, and fine music. The meetings would be held as a matter of course, and the more enthusiasm they could arouse the better. But a union of three general bodies comprising nearly a million communicant members would be something concrete and abiding, something to which

future generations could point with gratitude and with pride.

The discussion resulted in the adoption of the following resolution:

“Resolved, That this meeting request the Joint Lutheran Committee to arrange a general meeting of Lutherans to formulate plans for the unification of the Lutheran Church in America.” This resolution was presented to the Joint Committee at their meeting on the morning of April 18, in a communication signed by “John L. Zimmerman, Chairman,” with the preliminary statement that the resolution had been “unanimously passed” at “a meeting of laymen of the Lutheran Church held on the evening of April 17, 1917, at the City Club, Philadelphia.” The consideration of this resolution and of the plan for union which the laymen had to propose was made the special order for the afternoon session.

At the afternoon session Mr. E. Clarence Miller, who had offered the resolution calling for a union of the three bodies at the first meeting of the committee, presented the plan formulated by the laymen. It is quoted here in full as a most interesting and important historical document, and because it shows a remarkable grasp of the situation and was to so large an extent the plan actually followed in the completion of the Merger.

“The plan which we have to report is the one which seems most natural and by its very fairness and simplicity to commend itself to us, and we believe that it represents the ideas of the laymen on this subject as they have been from time to time expressed.

1. We propose that the union of the three bodies should be by a merger and that the three present organizations should entirely disappear.

2. That an invitation to other bodies to unite with this body be extended as soon as the whole plan has received the approval of these three general bodies.

3. The Synods and Conferences should remain intact as at present. In the course of time, should they desire to do so, the Conferences, and probably the Synods, could

adjust their lines. At the beginning there would be no disarrangement of present Synods and Conferences.

4. All Boards of the general bodies should meet immediately and present a plan of consolidation of interests, e. g., Home Mission Boards, Foreign Mission Boards, etc., but no effort should be made to disturb the status of such Boards as the Board of Swedish Home Missions, German Home Missions, Board of Slav and Hungarian Missions, and others of like character.

5. The Publication Boards of the three bodies should plan for consolidation of their Boards. The Augustana Book Concern should be invited to co-operate if that Board desires so to do. All educational Boards should be conducted as at present and no effort should be made to change the status of any educational institution or Board.

6. A committee should be appointed to draft a Constitution, co-operating with committees and Boards in matters concerning their activities, and to prepare the confessional basis.

Note:—All these committees should be asked to make a report not later than the third week in May at a meeting to be held in Pittsburgh to which should be invited representatives of these Boards, all the members of the Joint Committee and all the members of any duly accredited committees on unification in the three bodies. Complete plans should be formulated at that time. These plans should be presented to the General Synod in June, the General Council in October, and the United Synod in the South in November."

A full report of the discussion of this plan by the members of the Joint Committee is preserved in the cyclostyl-ed minutes of the meeting. They are too long to be quoted here but they make very interesting reading, especially now and in the light of what has been actually accomplished. One thing should be said, however, that there was very little opposition to the plan, or at least to the end which the plan had in view. Of course some difficulties were suggested. Most of these came from the

ministers present and were quickly explained away by the laymen. All were in favor of the union of the three bodies, if it could be accomplished. The ministers were inclined to be doubtful, the laymen to be hopeful. In the end the laymen prevailed, though greatly in the minority, and the action finally taken seems to have been practically unanimous.

An interesting historical fact was recalled by Dr. H. E. Jacobs during the discussion. He said, as reported in the minutes: "I am greatly interested in the action proposed. But to regard the participation of the laity in active measures looking towards the general organization of our Church in America as a recent matter, would be an error. The organization of our first synod, the Ministerium of Pennsylvania, Muhlenberg tells us, was due to the pressure exerted by two far-seeing laymen, Henry Schleydorn and Peter Cock, the latter a Swede, who after the pastors discouraged by a previous failure were reluctant to make another attempt, urged it so strenuously as to gain their point."

As the result of the discussion, which was prolonged and very earnest, the idea of the May meeting in Pittsburgh to formulate plans for merging, as proposed in the "Note" appended to the plan presented by the laymen, was given up. The only other substantial change in the plan was the substitution for item 1 of the following statement suggested by Dr. Jacobs: "Believing that the time has come for the more complete organization of the Lutheran Church in this country, we propose that the General Synod, the General Council and the United Synod in the South, together with all other bodies one with us in our Lutheran Faith, be united with us as soon as possible in one general organization, to be known as The United Lutheran Church in America." Items 2, 3, 4. and 5 were approved with very little change. Item 6 was changed so as to read: "That the presidents of the three bodies be authorized to appoint a committee for the purpose of forming a Constitution, that this committee receive a plan of merger from the Boards, and that this document

shall be prepared for presentation to the general bodies at their meetings this year."

In accordance with the above action Rev. J. A. Singmaster, D.D., President of the General Synod, and Rev. T. E. Schmauk, D.D., President of the General Council, and Rev. M. G. G. Scherer, D.D., President of the United Synod in the South, promptly appointed committees to represent their respective bodies on the Joint Committee provided for. These committees were constituted as follows: Representing the General Synod, Drs. J. A. Singmaster, D. H. Bauslin, F. P. Manhart, E. K. Bell, J. S. Simon, J. A. Clutz, Rev. Stewart W. Herman, and Hon. John L. Zimmerman; representing the General Council, Drs. T. E. Schmauk, H. E. Jacobs, J. A. W. Haas, W. D. C. Keiter, H. A. Weller, Rev. G. H. Gehr, and George F. Greiner, Esq., and Mr. E. Clarence Miller; representing the United Synod, Dr. M. G. G. Scherer, Rev. C. K. Bell, and Hon. John F. Ficken. These committees met in joint session in Zion Lutheran Church, Harrisburg, Pa., May 31, and organized as a Joint Committee by the election of Dr. T. E. Schmauk as Chairman and Dr. J. A. Clutz as Secretary.

After some preliminary matters had been attended to, a number of sub-committees were appointed to take up the different parts of the Constitution. The most important of these was the one to formulate a "Doctrinal Basis" for the new body, and also to prepare a Preamble to the Constitution, to suggest a name for the new organization and to define its powers. This committee was composed of Drs. H. E. Jacobs, T. E. Schmauk, M. G. G. Scherer, C. K. Bell, J. A. Singmaster, D. H. Bauslin, F. P. Manhart, and J. S. Simon.

A great deal of work had been done in advance by the presidents of the three bodies and especially by Drs. Schmauk and Singmaster, as the result of which they were able to offer to the Joint-Committee quite a full draft of a Constitution. This was made the basis of the work of the several Sub-Committees and greatly facilitated their labors, so that by the close of this first meet-

ing of the Joint-Committee the Constitution had been completed substantially as it was afterwards submitted to the three general bodies and adopted by them.

Undoubtedly the most notable achievement in connection with the drafting of the Constitution was the framing of a Doctrinal Basis that would be acceptable to all three of the general bodies. The fact that this was accomplished in so short a time, with so little difficulty and with such entire unanimity that it was approved by the Joint-Committee without a dissenting vote and, as the writer remembers it, without even a single verbal criticism or objection, and the further fact that it was afterwards adopted by all three of the general bodies and by all their constituent synods with practically no opposition, are convincing proofs of the truth of the statements made in our first paper concerning the approach of the three bodies to a common confessional standpoint. The entire committee was deeply impressed with the significance and the importance of the event and we are sure that every member of it was in entire sympathy with Dr. Jacobs when, after the vote had been taken approving the Doctrinal Basis, he arose and with choked utterance expressed his great joy over what had been done at the same time confessing that he had never expected to live to see such a happy consummation.

It may seem strange to some, but as a matter of fact more time was spent by the Joint-Committee in determining the name of the new organization than in adopting its Doctrinal Basis. The sub-committee that had this matter in charge recommended the name, "The Synodical Council of the Evangelical Lutheran Church of America." Other names proposed and considered were, "The Synodical Assembly of the Evangelical Lutheran Church of America," "The United Synod of the Evangelical Lutheran Church of America," "The United Evangelical Lutheran Church in America," "The United Lutheran Church of America," and "The United Lutheran Church in America." Finally the last received a majority of the votes and became the name incorporated in the Constitu-

tion and adopted by the three general bodies and ultimately by the newly organized body itself.

Another subject that occupied considerable time and received most earnest and prayerful consideration was the attitude to be taken by the new body towards membership in secret societies. The question of pulpit and altar fellowship may have been raised but it was never seriously pressed. But in reference to secret societies it was argued, on the one hand, that if the new Constitution should not deal with this subject it would not be acceptable to some of the synods and thus the Merger might be defeated. On the other hand, it was urged with equal candor and conviction that if the Constitution should condemn secret societies and forbid membership in them, it would be rejected by some synods and thus the Merger would also be defeated. For a time it seemed as though the Committee had come to a deadlock. But every member of the Committee felt that it would be a great misfortune if a minor point of "Practice" like this should be permitted to defeat the Merger after entire unanimity had been reached in the statement of "Doctrine," especially in view of what the Augsburg Confession says in the Seventh Article, that "to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments." Finally, what was believed to be a happy compromise was reached by the adoption of Section 6 of Article VIII of the Constitution, which grants to the general body the right to "advise and admonish" on this and kindred subjects, but reserves to the constituent synods "the power of discipline."

The Constitution as approved at this meeting of the Joint-Committee was printed for the use of the members of the Committee and copies of the same are on deposit in the Library of the Lutheran Historical Society at Gettysburg, and in the libraries of the other theological seminaries of the three general bodies.

An adjourned meeting of the Joint-Committee on Constitution was held in Harrisburg, June 15, 1917. At this

meeting the entire Constitution was revised, but the changes made were mainly of arrangement and phraseology. No changes were made that radically affected either the substance or the spirit of the document, and it was then ordered to be printed for presentation to the three general bodies at their approaching meetings, the General Synod in Chicago June 20, 1917; the General Council in Philadelphia October 24, 1917; and the United Synod in the South in Salisbury, November 6, 1917.

Various other matters were given attention at this meeting, the most important of them being the adoption of a request to the presidenta of the three bodies to prepare a series of uniform resolutions to be presented to the bodies at their meetings and providing for methods of procedure in the adoption of the Constitution and the perfecting of the Merger. These resolutions were prepared by Dr. Singmaster, the President of the General Synod, and will be found in the Minutes of the three general bodies. One of them called for the appointment by each body of a "Committee on Ways and Means" and also prescribed the duties of this Committee in the following language:

"The duties of the Committee on Ways and Means shall embrace the following:

"(a) To inquire into the legality of the entire matter of union and if necessary to employ legal counsel.

"(b) To be the arbiters to whom all questions shall be referred.

"(c) To form with similar committees appointed by the other general bodies a Joint Committee on Ways and Means, to which must be referred the agreements between the several Boards and societies for final decision and which shall arrange and perfect all the details incident to the formation of the union and the holding of the first convention."

The three committees appointed in conformity with these resolutions held their first meeting in Baltimore, Md., February 6, 1918, and organized as a Joint-Committee by the election of Dr. Schmauk as Chairman, and

Dr. Clutz as Secretary. Seven meetings of the Joint-Committee were held at the following times and places: Baltimore, February 6-7; same place, April 3-4; Atlantic City, July 10-12; Harrisburg, August 23; Philadelphia, October 3-4; Baltimore, October 22-23; New York, November 11, with an adjourned and final meeting November 14.

The Minutes of these several meetings of the Joint-Committee on Ways and Means were printed after each session and as files of these Minutes are on deposit in the libraries of the theological seminaries and easily available otherwise, it does not seem necessary to deal with the work of the Committee in detail. It is so well summarized by its Chairman, Dr. Schmauk, in the "Historical Report" which he made at its request to the first Convention of The United Lutheran Church in America that we simply quote his words:

"The Joint-Committee on Ways and Means attempted to do five things thoroughly:

"1st. On the Constitution adopted and By-Laws framed in harmony with it, to prepare the foundation and set up the machinery for the operation of the new Church;

"2d. To secure the consolidation of all the various agencies in the three bodies, including Boards and important organizations and committees, under model constitutions which would carry on the work of that particular department with greatest effectiveness;

"3d. To properly co-ordinate, relate and organize each of these agencies to the central institution, the Church itself, and see that all their actions would spring forth harmoniously under its Constitution;

"4th. To prepare the organization, including the incorporation, of the new Church in such a way that its powers would be broad and ample, and that there would be no legal or other hitch between the transition of the old bodies to the new Church.

"5th. To arrange for the first Convention of the United Lutheran Church, to see to it that the organiza-

tion of the meeting would be properly effected, that worthy programs would be prepared, that the business of the new Church would be properly dispatched, and in this way an efficient beginning of the new Church would be made."

There can be no doubt that the success of the movement for union was due largely to the careful and conscientious work done by this Joint-Committee on Ways and Means in preparation for it. It must be said also, in justice, that much of the credit for the thoroughness of its work was due to its Chairman, Dr. T. E. Schmauk. Nothing was overlooked. Nothing was left to chance. It seemed as if every possible contingency was foreseen and provided for, both in the final meetings of the three general bodies and also in the first meeting of the new United Lutheran Church. Hence there was no hitch, no embarrassment, no delay at the last moment. Everything moved according to plan, and with the smoothness and accuracy of a perfectly adjusted and well oiled machine. The importance and the thoroughness of this preparatory work, and the contribution of this fact to the success of the Merger movement were widely recognized even outside of the Lutheran Church. Most of the religious journals commented on it more or less fully, and always favorably. We quote just one of these testimonies, from the *Congregationalist*: "The details for the consummating of the Merger were arranged by a Joint-Committee from the three bodies—the General Synod, the General Council, and the United Synod in the South. So thoroughly were the plans laid out and so unanimously and loyally were they supported by the several factors in the Merger that the general meeting in New York, November 14-16, was one of remarkable unanimity and co-operation."

Indeed, some were disposed to criticize the work of the Joint-Committee on Ways and Means on the ground that it was too thoroughly done, and that too little had been left to be decided in the first Convention of the United Lutheran Church by the free action of the Convention

itself. But the general judgment was that the committee had done its duty well, and that if it had failed in any particular to do what it had done the success of the movement for union might have been jeopardized and might even have failed. If the many points of difference and difficulty that were discussed and settled in the meetings of the Joint-Committee had been left open to be decided by the first Convention of the new body, or by the three general bodies in their preliminary sessions, it might have required years to reach a conclusion. In this case the first Convention of The United Lutheran Church in America might have been as protracted as were some of the Councils of the early Church.

It seems proper to conclude this paper by saying something of the general spirit of harmony and mutual goodwill that characterized all the meetings of the Joint-Committee on Ways and Means. The unity of spirit displayed all the way through by the men who composed it was certainly remarkable when we remember that they represented three general bodies which had stood aloof from each other for more than fifty years and between which there had often been very sharp differences of opinion, and even violent controversy. As a matter of course there would be differences of judgment at times in such a body of men of strong character and of independent thought. Sometimes there were earnest and prolonged discussions. The final action was not always unanimous. But this can be said, and it is very significant, that in no single case did the differences of opinion, or the majorities and the minorities in the final vote, run along the old synodical lines. Usually there was just as great difference of opinion between the representatives of the same general body as between those representing different general bodies.

Sometimes we heard the fear expressed, or the suspicion, that the representatives of one of the general bodies might seek to gain an advantage over those of another general body, so as to perpetuate in the new body to be organized the traditions and methods of work to which

they had been accustomed in their own body. We believe that it can be said truthfully that no such spirit was ever manifested. Certainly, if present, it never had any controlling influence. Naturally, men will have a preference for the principles, rules and regulations and methods of work under which they have been trained, and which they may themselves have helped to formulate or develop. But there never was manifest in the Committee a mere blind or stubborn adherence to them simply because of past history or experience. Quite to the contrary, there was always an evident desire to find out what would be the wisest and the best thing for the new body and a manifest readiness to accept this in good faith. Even when differences of opinion persisted, there was always a willingness to accept the judgment of the greater number as a satisfactory conclusion of the matter.

In some cases concessions needed to be made by each of the general bodies for the sake of agreement and for the common good. This was to be expected, and was expected, and was perfectly just and right. No one could complain of this so long as no great principle was sacrificed or no vital interest jeopardized. A number of such concessions were made in the early progress of the work in the hope of allaying the fears and meeting the wishes of the brethren of the Augustana Synod and inducing them to come into the Merger along with the other Synods. Their later decision to withdraw from the General Council before the Merger was consummated, and to become independent, removed the problems which had been involved, but there was general satisfaction that everything possible had been done to keep the way open for them to unite in the Merger, and many still cherish the hope that they will see their way clear to do so at no very distant day.

And now we turn our eyes to the future and ask how the Merger may be made a full and final success, how the future may be made worthy of the past, only far greater and far better. Of course, we all recognize the fact that for all true success in the work of the Church we are de-

pendent upon the Lord of the Church Himself, and upon the guidance and help of His Spirit. But at the same time we must recognize the other truth, that even with the divine guidance and the divine blessing there are also human conditions of success which must be supplied. We must be coworkers with Him. Two things are especially important.

The first is mutual trust and confidence. Many diverse elements have been brought together in the new organization. Probably each of the former general bodies was more homogeneous than is the new body into which they have all three been merged. They had long stood apart from each other. While there had been for some time a growing spirit of unity and increasing practical co-operation in many lines of work, each had maintained its own integrity, and had carried on its work in its own way and in entire independence of the others. Sometimes there had been suspicions, and misunderstandings and even antagonisms. Now they must learn to work together. To do this harmoniously and successfully they must trust one another fully and completely. They must have the utmost confidence in each other's sincerity, and good faith and good will. Even when they may differ sharply and widely in judgment or policies, they must believe of each other that all are sincerely and earnestly seeking the best interests of the whole Church, and are devotedly working for the upbuilding of God's kingdom and for the glory of His Name, and not for the advancement of any particular faction or regime.

The second thing required will be patience, true Christian patience, and possibly a great deal of it. We have undertaken a tremendous task, the perfect amalgamation into one of so many diverse elements with ideas and interests that may often come into collision, and even seem to be irreconcilable. It is doubtful whether ever before in the history of the Church, three general bodies as large as the General Synod, and the General Council and the United Synod, have tried to merge themselves and all their interests and activities so fully and in so short a

time. Thus far the work has progressed very successfully, and with almost no friction or opposition. But everything is not yet accomplished. It may take some years before all that is aimed at is successfully completed, and before all the machinery will be perfectly adjusted and running smoothly. Meanwhile we must be patient. We must wait, and pray and hope, and work and trust.

Gettysburg, Pa.

ARTICLE II.

CHRIST'S RETURN TO JUDGMENT.¹

BY WILLIAM E. FISCHER, D.D.

Article XVII of the Augsburg Confession reads as follows: "They also teach that at the consummation of the world, Christ shall appear for judgment and shall raise all the dead; He shall give to the godly and elect eternal life and everlasting joy, but ungodly men and devils He shall condemn to be tormented forever.

They condemn the Anabaptists who teach that the punishment of damned men and devils will have an end. They condemn also others who are now spreading certain Jewish opinions, that, before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere destroyed."

Two things of which the Scriptures speak, have always challenged the interested attention of men. One of these things is the recorded fact of the coming of Christ in the flesh. This event was heralded by the angels of God. The other thing is the coming of Christ a second time to judge the world in righteousness. This return of Christ to the earth is to be most glorious. The first appearance of Christ was in the form of a helpless babe, lying in a manger. Then he came to introduce a gospel whose application to the hearts and lives of men would bring salvation,—to place in the life of humanity a leaven which in time should leaven the whole lump. This result is still in process of realization. Nations have been born in a day. When the gospel shall have been preached as a witness to all nations, then shall the end be here, and Christ shall appear again in great power and glory. This second coming of Christ upon the earth is to be the prelude

¹ Lecture on the Holman Foundation delivered at the Theological Seminary, Gettysburg, Pa., April 29, 1919.

to a series of acts which will constitute The Last Things. It is of this fact yet to be, that the Confessors speak in this XVII Article of the Confession.

I. THE COMING AGAIN OF OUR LORD.

We speak of Christ as absent, as having gone to a far country. To His church He has committed the mighty work of bringing the knowledge of His gospel to all people. He has founded His kingdom within the kingdoms of this world. His peculiar marks are upon His kingdom. The principles of this kingdom are His own, and the successful ongoing of the kingdom is dependent upon his presence with His Church. Having gone back to the Father, the Spirit, is present, according to Christ's promise, to act in and through His people in their work of extending the kingdom throughout the earth. It was on this earth that Christ began the work of human redemption, and it is only reasonable and natural that He should return to complete in triumph that which He began in humiliation.

Christ has given to His people the most distinct and definite promises that He will return to the world. Even if there were no such promises, the human reason as well as the human heart demand that He come again. This demand revelation abundantly answers. We find the Master speaking once and again of His death and resurrection, of His ascension and return. Of the great and terrible events which should precede His return, Christ fully and candidly spoke to His own. So thoroughly were they imbued with this doctrine of Christ's return, that their teaching took its color and tone therefrom. They spoke with the most deliberate certainty about the Parousia. Peter, speaking of the day of the Lord, says, "Seeing that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness."

There are various comings of Christ spoken of in the Scriptures. Christ speaks of coming to a man and mak-

ing "His abode with him." Christ came to the Church at Ephesus and removed the candlestick from her. Clearly there is nothing personal or literal in these comings. In the evolution of history Christ has come again and again in the overthrow of nations. No one can read the pages of history seriously and fail to see the interposition of the divine hand for the sake of the kingdom. But over and above all these comings of Christ, stands out the clear teaching of His personal, final advent. This doctrine was deeply ingrained into the thought and heart-life of the early Church. It expressed itself in earnest longings of the soul for His coming. The finest and best fruit of the Spirit grew on the boughs of early Christian character, because deep down in men was the conviction that He would come again. The inspiration to heroic endurance, as we knew it in the early Church, finds its reason and explanation in the sure hope that the Lord would not only be with her in spirit and power, but that He would personally come again to vindicate His truth forever, and receive His ransomed people to Himself in heaven. And this promise of a returning Christ enables the Church of today confidently to lift her face heavenward and say "from thence He shall come to judge the quick and the dead." The lamented Dr. E. J. Wolf in writing on this subject says: "The doctrine of the second advent has kindled the poetic fire of the Church, inspired her song, so that no great truth of Christianity has struck sublimer strains from the sacred lyre than the vision of the day of the Son of Man."

Of this coming of our Lord we may affirm some things definitely. As already intimated, He will come literally. He ascended into heaven, the disciples witnessing His ascension, gazing after Him, as He went up. An angel said to them: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. In the Creed we say: "Whence He shall come to judge the quick and the dead." "To them that look for Him shall He come a second time, without sin, unto salvation." This is the only coming spoken of

in the New Testament as being yet future. In I Tim. VI-14, II Thes. II-8, I Pet. I-7, Heb. IX-28 and many other references, the personal advent is positively set forth. Frequently Christ intervened for the good of His people, and for the judgment of His enemies. But such intervention, as already noted, was spiritual, not personal. His second advent is to be wholly unlike the ordinary expression of His interposing power. We are to "see Him," and "all kindred of the earth shall wail because of Him." Rev. I-7. No fair interpretation of the Scriptures on this point, can result in any other conclusion than that Christ will visibly appear here on earth, and that men shall "look upon Him whom their sins did pierce." From the earth men saw Christ ascend up into heaven. From heaven men shall see Him descend to the earth. His return is a solemn necessity. "If He is a risen, living, a loving Lord, if He is a Person, if we are to meet Him and see Him, and if there is to be an end to the present dispensation, no issue is conceivable but one in which we shall see and know, and be seen and know." His coming will be august, transcendent, heavenly. Lk. IX-26; Matt. XXVI-64f.

II. WHEN WILL CHRIST COME AGAIN?

The clear and undeniable truth of His coming, has been obscured and demeaned by a petty interpretation of deep words. There is much unwise definiteness about unimportant details. We do not know the time of Christ's final appearing. It is quite irreverent to issue calendars periodically with their flaring red figures fixing the date of His return to the earth. "Of that day and hour knoweth no man, not the angels, nor the Son of Man, but only my Father, which is in heaven," said Jesus. "It is not for you to know the times and seasons which the Father hath kept in His own power." It is the drivel of sentimentalism to speak of Christ's return to Judea, there to reign before the eyes of men. Our article is quiet as to the time of Christ's return, as is also the Apostles'

Creed. The Church has ever been deeply influenced by the doctrine of Christ's return and she has always fervently prayed for it. She has erred too, in her expectations concerning Christ's coming. But the words of the Master Himself, are the warrant for all creedal silence upon this great matter. We may see wisdom in this hiding from the Church the time of her Lord's return. A positively fixed hour for Christ's return would be a disturbing knowledge, rather than a helpful inspiration. Her clear duty is to be ready for the Lord's return. It is enough for His people to know that He has left to them a great charge, and that this charge they are assiduously to keep, ever remembering that "in such an hour as ye think not the Son of man cometh." We have already hinted at the error of the Church in her expectations of Christ's coming. Some Scripture teaching apparently justifies the conclusion of an early return of Christ to the earth. In the light of Matt. 24:6-48, men have again and again connected Christ's return with recurring wars and rumors of war. The recent world-war has served to give alarming emphasis to many a sermon on the quick return of Christ to judgment. The phraseology employed by the writers of the New Testament on this subject, does indeed assure us that Christ will come suddenly,—come at a time for which the ages have been preparing, and to which they finally will have led up. We may believe that in a moment, He will be here. But all efforts to connect His return with any specific upheaval among the nations, is as unwarranted as it is unwise. We can not, of course, fail to be impressed with the somewhat minute rehearsal of certain signs which are to precede this great event. In Luke XXI, we read of events which are to be forerunners of Christ's second advent, and in Matt. XXIV-21, tribulations are spoken of such as the world has never known,—all of which are to go before the coming of the King. There has been no little amount of hysteria evident in the analysis of these recurring events in the world's on going. So sure have certain watchmen on Zion's towers been of the definite and conclusive charac-

ter of these upheavals in the world, that the failure of Christ to appear upon the heels of such upheavals has seriously shaken the confidence of not a few men in the final and sure realization of the fact itself. As for the Church herself, she may fearlessly and hopefully view these catastrophic events of the unfolding years, certain of this one thing, that sooner or later He will come, as He has said. All things move forward unto one divine event. History is God's story. God's hand is on the movements of the ages, and He is guiding them so as to make them contribute to the one sure end, namely, the establishment of righteousness through the coming to judgment of His own Son our Lord and Saviour. When the fulness of time has come and the clock of destiny has struck, then will Jesus appear a second time on the earth. Then will the Gospel have been preached in all the world as a witness to all nations, and the great enemy of God and the Church will have delivered his final blow at the faithful of the Lord, and "whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." II Thes. II-8. Providentially, spiritually, and in death, Christ has come, and will come again and again. At Pentecost He came, He dwells in us by the Spirit. But literally, visibly and bodily, He is yet to come to the earth a second time, and "every eye shall see Him." His coming is indeed imminent, therefore, are we exhorted to "watch." Uncertain as is the time, the imminence of Christ's return indicates possible nearness. A crisis is evident. A final battle between Christ and Anti-Christ must come. Who this Anti-Christ is we do not clearly know. He has been variously identified. Paul speaks of "Him whose coming is after the working of Satan, with all power and signs, and lying wonders, etc." II Thes. II-9f. Dr. Wolf says: "As the long-continued though hidden activity of Anti-Christ forbids His embodiment in the life to one man, it is altogether probable that a constituent element of the final Anti-Christ will be the papal imposture. Its inordinate pride, its immeasurable presumption by which it arro-

gates to itself boundless superiority to every power in heaven and on earth, is one of the distinctive marks of Anti-Christ." Of one thing we may be certain, and that is that the very heart of all wickedness will be in him whom the Scriptures call Anti-Christ. He it is, who shall in the ultimate issue gather his informal hosts in a final effort to overthrow the chosen of God and his hosts, and who shall himself be finally and forever overthrown. For Christ shall have the victory once and for all.

III. THE PURPOSE OF CHRIST'S COMING AGAIN.

It is to be "for Judgment." "For the Father hath committed all judgment to the Son." John V-22. In the Apostles' Creed we say of Christ, "from thence He shall come to judge the quick and the dead." To the Jew, the thought of a future judgment for both Jew and Gentile, in which Jehovah was to be the Judge, was inevitable. John, in his gospel, unites inseparably the Messiaship and Judicial authority of Christ. John V-22. In his discourse in Matt. XXIV Christ speaks of the judgment to come upon Jerusalem, of the awful trials which are to befall the Church, and the final tribulation, and of the last judgment, which He shall Himself conduct. Paul in Rom. II:16 says: "In the day when God shall judge the secrets of men's hearts by Jesus Christ according to my gospel." Christ is to determine the destiny of all men. That destiny will be on the basis of character, and is to be final.

The idea of a day of judgment, a day when wrongs shall be righted, justice be meted out, is inwrought into the thought of all the race. Now, justice is too often travestied. Now, the innocent suffer instead of the guilty. Here on earth, there is too often room for doubt as to the right disposition of human appeal. It must be, says the soul of man, that somewhere and sometime truth and justice must come into their own. The standard of judgment is to be the holy law. The infallible Christ, Himself the incarnation of the holy law, is to be the judge.

For He died for men. He shutteth and no man openeth, and openeth and no man shutteth. He made man and knows what is in man. As the God-man, He can be touched with the feeling of our infirmities. No possible appeal from His sentence can be made, or will be attempted. Men will know that Christ's revelation of them to themselves is absolutely true.

And this judgment of Christ will be made not according to an inflexible standard. Men will be held to strictest account for their conduct because of their intelligence and freedom. The judgment will be fair. It will consider advantage and knowledge. There will be no mistake. In Rom. II:12-16, Paul states the case of those who have had no clear revelation of the truth. These will be judged by "the law written in their hearts." The Jew will be judged by the law of Moses. John V:45.

In Matt. XXV:31-46, Christ gives us a vision of judgment most sublime and impressive. It is at the close of the last great day of His public ministry. "The vision lifts us above the present and temporal, and throws the search-light of infinite wisdom on the realities of the eternal years. It reveals the infinite littleness of man's judgment and the infinite majesty of God's judgment."

It has been asserted that there is a contradiction in the Scriptures as to the basis upon which salvation will in the end be made to rest. It is said that every man's reward will be determined by his works. It is also said that we are saved by faith alone. When, however, it is remembered that works are the evidence of faith, this supposed difficulty disappears. Faith is the root, works are the fruit. "The just shall live by faith." Abraham believed God, and it was accounted unto him for righteousness. If "faith without works is dead," it is equally true that the absence of faith makes good works impossible. If God "looketh upon the heart," He also regardeth the deed, for He saith,—"Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." There is then, an inseparable union between faith and works.

If the judgment of Christ is constantly exercised upon men in this life, it would seem an unnecessary procedure to have a final and public judgment. The answer to that is, that although Christ's judgment of men is a constant process, a final exposure of the secrets of men's hearts is necessary to the vindication of God's righteous law, as well as of His final disposition of those whom He judges. It is true that all judgment is in the hands of Christ. He judged Peter when he cried out—"Depart from me, for I am a sinful man." He judged in this case by His miraculous work. He judged men by His looks, for they went out before His gaze, under the lash of a guilty conscience. His judgments on earth were unerring. To Peter He said—"Thou art a rock." Perhaps Peter's associates smiled at this, for they thought they knew him so well. Christ's judgment was surprising here on earth. Now all these elements of His judgment are to be made manifest before all men at last. The fathers speak of a "*Judicium manifestum universale*," as well as of a "*Judicio particulari et occulto quod fit in morte*." Again. At His coming Christ "shall raise up all the dead." "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order. Christ the first fruits; then they that are Christ's at His coming." If all men are to be judged, then all men must be raised from the dead. Soul and body must again be united, that men may be judged "according to the deeds done in the body." Death is the consequence of sin. Christ was manifest that He might destroy the works of the devil. He came to "deliver them who through fear of death were all their life-time subject to bondage." Redemption is incomplete without resurrection. So at His coming Christ will raise the dead.

This doctrine of the resurrection is contrary to reason,—it at least staggers reason. The deepest thinkers upon immortality unhesitatingly affirm the immortality of the soul. They support their affirmation by cogent reasoning. The support of analogy is much appealed to here. And yet, it must be said, that all analogies used in

upholding the doctrine of immortality have never restfully satisfied the reason of mankind. Paul's illustration of the grain of wheat, I Cor. XV:33ff., indeed "illustrates the mode of the resurrection, but it can not prove the fact of it." With the higher reason of the soul, namely faith, we are content and happy to say, "I believe in the resurrection of the dead." And this belief we base on the fact of Christ's resurrection. He is God. Believing in Him as in God, or as God, we wonder not at His resurrection, but that He died. Christ laid down His life of Himself,—no man took it from Him. Christ rose again of Himself, the grave could not hold Him. But the Christian is "hid with Christ in God," therefore he too shall rise again. Reason, we say can not grasp this, but faith accepts it, and so sings her song of hope in the presence of death. Skepticism may hedge and even deny and mock; but our restful response is—"ye know not the power of God."

In a certain sense, the resurrection of the dead is a new creation of God. God will take the dust into which the body has fallen, and reform the body therefrom, giving it back the soul that once animated it. This He can do as easily as He created the first man out of the dust of the earth and breathed into him the breath of life. Soul and body must together share in the glorification and full fruition of the great salvation in Jesus Christ. "Christ shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Phil. III: 20-21. This present body is therefore not to be despised or contemptuously regarded. For "He is the Saviour of the body." Both soul and body have been redeemed. Paul speaks of "not that we would be unclothed, but clothed upon." The body has been called the house, and the soul the tenant. The tenant moving out in death, the house goes only into temporary decay, to be renewed in the day of resurrection. It is hard to conceive of a houseless soul. We can not tolerate the thought of a partial entity. So the resurrection of the body, and the union

again of the soul therewith, "puts a new song into our mouths, even praise to our God."

Never has mortal man argued on the resurrection as does Paul in I Cor. XV. He puts the doctrine at the very center of comfortable Christian faith. To deny it is to "deny the faith once delivered to the saints." For this faith the Church has ever stoutly contended. Both the Old and the New Testament are outspoken on the doctrine. Abraham offered up Isaac "accounting that God was able to raise him up even from the dead, from whence also He received him in a figure." The Psalms XVI:9-11 and XVII:15, declare it. The latter prophets speak of it, as in Job XIX:25-27, Isa. XXVI:19, Ezek. XXXVII:1-4, Dan. XII:1-3, Hos. XIII-14. The Sadducees indeed denied the resurrection. They would laugh the matter out of court by citing the case of the seven brothers, who, each in turn, became the husbands of the same wife, and then asking Christ whose wife of the seven she would be in the resurrection. Jesus' only reply was that they did not read the Scriptures aright. The Pharisees confessed the resurrection and the existence of angels and spirits. Our Lord sounds the clearest note on the fact of the resurrection in Luke XX:35, John V:28-29, VI:40, 44, 54; XI:23 and in other places. If there is no resurrection says Paul, "then is Christ not risen, and our faith in an objective, living Saviour is vain." "But now is Christ risen from the dead and became the first fruits of them that slept." I Cor. XV:20.

IV. WITH WHAT BODY SHALL THE DEAD ARISE.

Will it be the same body in every particular which was theirs in life? "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory." In the Form of Concord, Part Two, Art. II, p. 548, it is said: "In the article of resurrection Scripture testifies that it is precisely the substance of this our flesh, but without sin, which will rise again, and that in eternal life we will have and retain precisely this soul, but without

sin." It is enough to satisfy the sanely curious believer to say, that God can fit our mortal body for its new home in its new environment. Man's deepest conviction is, that "flesh and blood can not inherit the Kingdom of God." This body is a good servant in this present existence. It is a "terrestrial body," fitted for terrestrial conditions and service. But there is a "celestial body" for celestial conditions. Origen says: "It is indeed this body, but not such as it was." "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. XV:51, 52. Gerhard says: "The body will be glorified, clothed with ineffable splendor. It will be powerful, free from infirmity and pain, superior to gravity. It will be spiritual, not in essence, but like the angels, not angels, not equal to them, not a natural body, to be fed as on earth, entirely ruled by the Holy Ghost. It will be a heavenly body, not in substance, but in qualities, because it will shine with heavenly light, etc." Luther says: "It will require none of these things which pertain to this perishable life." It is evidently to be the same body and yet different. It will be no longer a burden to the aspiring soul, but in perfect harmony therewith, filled with attributes which in its earthly relations it could not know. It will be like the body of Christ. "Thanks be to God which giveth us the victory," even in this glorious body,— "through our Lord Jesus Christ."

ALL THE DEAD SHALL BE RAISED.

John says: "And shall come forth; they that have done good unto the resurrection of life; they that have done evil unto the resurrection of damnation." John V:29. It has been noted that little is said of the resurrection of the wicked. For the comfort of believers much is recorded in Scripture concerning their own resurrection. Their resurrection is unto life eternal, that of the wicked to the judgment of the second death. Noth-

ing is said of the nature of the body of the wicked. Because of this silence as to their body, it is inferred that the wicked will carry with them "a body which will bear the image of their inward corruption, and prove a source and an instrument of their eternal suffering."

V. "HE SHALL GIVE TO THE GODLY AND ELECT, ETERNAL LIFE."

Eternal life is to be the believer's portion. "He that believeth on the Son hath life." The life of heaven is now already in him who believes. The fulness of it awaits him in heaven. Jesus said to the twelve: "I go to prepare a place for you." "In my Father's house are many mansions." Paul could not speak of the things he saw and heard when he was caught up into heaven. But the absence of sin will make the life eternal an unspeakable joy. There will be no hindrance to the free and happy development of all the Spirit's powers. We shall see God, not in His essence, but in the Christ. Now we see through a glass darkly, then we shall see Him as He is. That will be the beatific vision. Paul longed to depart and be with Christ. He saw Christ as He is, not as He was here on earth. He saw Him in heaven, His native place, and so he saw Him as He is. And in the life eternal we shall be like Christ, because we shall see Him as He is. Spiritual affinity on earth is already a foretaste of heaven. But in heaven the spiritual affinity will be in perfect flower.

In this life eternal there will be the highest fellowship of saints. Christ will lead His redeemed hosts "through fields of living green, and by still waters." With Him they shall sit down to eat and drink anew in the Father's house. The saved shall know each other there. Earthly relations will indeed not obtain in heaven. But that fact will in no way mar the social character of heaven. No faculty dies with the body. Memory survives. Knowledge is increased. Moses and Elias appeared on the Mount of Transfiguration. Jesus speaks of our making

friends of the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations. This can mean but one thing, and that is recognition in the life eternal. In His parable of the rich man and Lazarus, Jesus says: "And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." And in I Thes. II:19, Paul says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?" In these references there surely is suggested the hope of future recognition.

There is much speculation as to the employment of the redeemed. It is not reasonable or scriptural to conceive of the life eternal as one endless round of ease. With all the fine powers of the soul extended, and the glorified energies of the body, which it is fair to conclude are to belong to the redeemed, it would be contrary to all that we know of God's purposes beyond time, that the life eternal should be one of inactivity. Some one has said: "Who would want to sit on the banks of the river of life and thrum a harp eternally?" That is but the outburst of a soul that rebels against the thought of an eternity of lolling. "They rest not day nor night," it is said of the redeemed. But this ceaseless activity is not accompanied with weariness. For in heaven, "the weary are at rest." It is also said: "In time men find constant sources of inspiration and delight in the study of nature, or in the pursuit of their several occupations. In the life eternal such delight is to be lifted beyond our present conception, for God will provide not only the enlarged capacity, but multiply indefinitely the objects upon which that capacity may engage itself." It is to be expected that growth and development will proceed on extended lines in heaven. Now and here, men grow according to gift and application. In the other life all will be crowned, but each crown will have its own peculiar adornments. Jesus speaks of the twelve as those "who shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. XIX:28. Paul speaks of rewards "ac-

according to the deeds done in the body, whether they be good or bad." We note also, that Jesus speaks of "a place for you." The life eternal must therefore be associated with the idea of locality. Christ is preparing a place of abode in the life beyond. Can we escape the idea of material locality here? He speaks not of a state or condition, for that is prepared in us, not for us. From the foundation of the world the Kingdom existed, but the place did not so exist. Christ has gone to prepare a place. His presence in heaven prepares the place for us. Wherever He is, that is the home of the redeemed. "Mother made my home all that it was," said a great man. So Christ's presence and influence prepares a place for the godly. The place will be adapted to our highest needs. Somewhere that place is preparing for the saved. And it is to be their eternal home. They shall go in and out and find pasture.

"But ungodly men and devils He shall condemn to be tormented without end." This is the antithesis of what we have just been considering. "These shall go into everlasting punishment." Matt. XXV:46. Christ will make manifest the wickedness of the condemned. He is the omniscient God. As such, He is the righteous judge. Those who elect to live without God in this present world, must stand at last at the bar without the plea which Christ, the great Advocate, will make in behalf of His own. This judgment on the wicked is final. God has threatened to punish eternally the unpenitent. He says: "Now is the accepted time—now is the day of salvation." John, in Rev. VI:17, says: "The great day of His wrath is come, and who shall be able to stand?" There is a deep conviction in the souls of men, that sin ought to be punished. Wrong is condemned, and the wrongdoer ought to suffer. This is the judgment of the world. We may pity the sufferer for wrong, yet we feel that his suffering is his due. There is a bar at which the sinner must answer.

Some of the most cherished dramatic literature gets its charm from the fact of its strong insistence upon the

punishment of sin. The Hebrew pointed to a future world of punishment. The Greek mind conceived it as well, and the thought of it is fundamental in Greek philosophy and tragedy and mythology. Plato and Aeschylus both speak of it. Man's sense of justice insists that there must be a difference in the future of the good and the bad. Paul and Nero can not be associated in the other life. Burr and Washington are separated by a great gulf in the thinking of men. That sin ought to be punished and will be punished, is a notion fixed in the human soul.

The Scriptures abound in statements on the punishment of the wicked, and these are the final authority. God speaks, and His Son speaks. And this punishment is spoken of under the most startling representations. We read of "flaming fire," "furnace of fire," "lake of fire," "everlasting fire prepared for the devil and his angels," "the wine of the wrath of God," "outer darkness," "wail and gnashing of teeth," and "the fire not quenched," "Gehenna," "where their worm dieth not," "everlasting destruction from the presence of the Lord." If it is contended that these expressions are not literal, but figurative, it may be replied that the reality must be dreadful to warrant the use of such terrible figures of speech. The substance must be frightful to cast such shadows. Nothing short of the fact of fearful punishment, can justify the use of these figures to describe it.

Facing the question as to the nature of future punishment, we may say with positive assurance that the wicked will be driven from the presence of God,—will be excluded from participation in the joys of the redeemed. That surely will be hell enough. Whatever be the several items in the penalties and woes of the lost, we know that they will forever be denied the happy companionship of God. Remorse, no doubt, will gnaw at the soul, for to the rich man it was said, "Son remember." The pleasure which the God-given faculties afford on earth, may also become instruments of torture in hell. Even here, in time, these faculties scourge men for their evil deeds,

and it is reasonable to expect that such conditions will be accentuated in the world of the lost.

We know, too, that the tendency of sin is to render callous the soul. It may be, therefore, that the lost sinner, left to his own evil inclinations, will reach a stage of development in sin that becomes at last a relentless fixedness of character. For remorse is not remedial. Its tendency is to drive the soul into deeper depths of woe. God's presence in hell can only serve to aggravate the torture of the lost. The lost soul touches God only to feel the burning curse of His white holiness. To His own God is a Savior of life,—to the lost, a Savior of death. Jesus speaks of a sin that is "eternal,"—never to be forgiven. There is here the thought of absolute eternity. We dare not try to evade Christ's language. But it is said that endless punishment is out of all proportion to sin committed within the limits of a brief life time. And yet, it is a matter of common observation that in time men suffer through a protracted period of years, and often to the end of their days, because of transgression. One moment of illicit pleasure, may send a pang through the body whose anguish may never be wholly assuaged. There is a relentless Nemesis on the track of many a sinner here and now. If it be considered inconsistent with the character of God to inflict long continued punishment for sins committed in a moment, it is enough to reply that He is doing that now. God is not mocked. To violate any of His laws is to suffer all through this life, as is often the case. It is also to be remembered that sin tends to extend its baneful influence,—not to stop with the individual act,—but to go on coursing down through the ages. "One sinner destroyeth much good." Little wonder is it, therefore, if the effects of sin cling to the soul and are carried over into the life beyond. Such considerations should give emphasis to the statements of Scripture on this point. The heart unresponsive to the divine Spirit can only harden, and this constant resistance of the truth can only end in loss irretrievable.

"Whatsoever man soweth, that shall he also reap." Conscience and experience verify that word of God.

Some one has said that the words "eternal," "forever," and "forever and ever," occur in the New Testament about 150 times. Not a few exegetes concede that the word "eternal" has an ethical element in it; they equally concede that "eternal," like "forever," has in it also a time element. Duration is meant to be expressed. So far as one can discover, these words applied to the punishment of the wicked can mean only one thing, and that is endlessness. No matter where they are used, their plain meaning can not be seriously controverted. Jesus speaks of "eternal punishment" and of "eternal life." We are hardly ready to charge Him with ignorance as to the meaning of the words he deliberately used. No heart ever bled as did His for humanity. No pity ever went to the depths of Christ's pity. Yet it is the loving, gracious, sensitive Saviour who says: "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." Phillips Brooks once said: "The essential truth of heaven and hell is ineradicable in the universe." Whittier was once constrained to sing:

"Forever round the mercy-seat,
The guiding light of love shall burn,
But what if, habit bound, thy feet
Shall lack the will to turn?
What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?"

But God, it is said, is too kind to punish eternally. Yes, God is kind, but He is just, as well as kind. And it is in view of the justice of God that the Psalmist bursts out in this strain: "He cometh, for He cometh to judge the earth; He shall judge the world with righteousness and the people with His truth." Justice is a nobler attribute in God than an easy generosity. Mercy is not to be exer-

cised at the cost of justice. Men affirm that in present relations God is too just to deal lightly with incorrigible sinners.

“God’s justice is a bed, where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our weariness away.”

The devils, also, shall be eternally punished. Devils are evil spirits who kept not their first estate. For them the day of judgment is fixed. Man was led to his fall by the devil in Eden. God will reveal Satan and his hosts, as the source and inspiration of all the sin and woe that have attended the race unto the end. Of this leader of devils it is said: “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.” Rev. XX:10. Having opposed the will of God and tempted men to evil, it is but right that these devils should go to their own place to endure the anguish of eternal defeat. It is inconceivable, that suffering in the other life will do for the lost what it could not do here. We fail to discover that the execution of the law upon the criminal here, has any finally effective restraint upon evil doers. Pain is not remedial. Mere suffering is no Saviour. On earth, the finally lost rejected redemption. In the eternal world, the gospel agencies cease to operate. The conditions are unalterable. There is no court of appeal, for the one and only court has passed sentence. Probation is over. Results are reached, and the consequences of a sinful life unalterably appear.

But so many people have not had a fair chance on this earth. Ignorance is advanced as a palliative. Inequalities in privilege make a second probation necessary. The mass of mankind should at least be given the opportunity of privilege,—gospel privilege. Indeed, there should be no limit to probation. Whenever a soul shall repent and

turn to God, though it be in hell, God must receive that soul. Enough has already been said to meet such reasoning. We need only add that God is indeed patient. He has waited long, and waiteth still. But He has appointed a day when He will judge all men. He can not trifle. His majesty precludes dallying. And He has set the limit of probation at death. He will consider every circumstance. He knows the place and privilege of every child of His. He with the fewest advantages, may be better off than he with many advantages. Moreover, no man is without some light. Conscience speaks in all men. And though conscience be misguided, it is still enough to reveal the moral choice of the individual's life." The faintest ray of light followed, will not be disregarded by the judge who doeth right. But once before the judge, the time for repentance is past. "The books" are opened. He who has sinned without law shall also perish without law. He who has sinned in the law shall be judged by the law. *Now*, is Christ our advocate. *Then*, He is the judge.

This XVII Article condemns those who teach that the wicked will be finally annihilated. All such teaching is imposition, not exposition, eisegesis, not exegesis. Adventists and Russelites hold this view. According to Russelite teaching, the gospel is to be preached to all in the other world, who on earth did not receive it, though having heard it, and to those who never heard it. This preaching shall continue for 100 years, and the great mass of the lost will believe and be saved. Those who persistently refuse the gospel will be annihilated. Others teach that this annihilation will simply be the consequence of inexpressible suffering and obstinate resistance of God. The friction of suffering and God's condemning presence, will wear the wicked away,—they will be no more. It would seem that the wicked cry for such an end according to Rev. VI:16. But in the last analysis, no man can dispose of himself. God's will is to be honored even in the eternal state of the wicked. Origen first taught universal salvation. Some Universalists believe

in a limited punishment of the wicked, and that limited punishment will work for the purification and final salvation of all. Against all this stands Christ's word "eternal." Consistent with Scripture teaching, the reformers took the ground that when Christ returned, it would be for final judgment. The Anabaptists made no attempt to support their position by citing the Scriptures. It was another case of eisegesis. God's love was made the determining attribute of His nature. The mercy of God could not go beyond a limited period of suffering for the lost, with their restoration in view as the resultant of such suffering. Moreover, the Anabaptists taught that though Christ might not be able to save the lost, He would turn them over to the Father, who, as the "Consuming Fire" would purge them from all evil. And so, even the devil could be saved. Spiritual beings are of God. God can not deny or destroy whatever is part of Himself. When we recall the peculiar attitude of the Anabaptists on the Trinity and the person of Christ, their denial of the received doctrine of original sin, it is not surprising that they should boldly declare that "the punishment of damned men and devils will have an end."

Our Article "also condemns others who are now spreading certain Jewish opinions, that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the wicked being everywhere destroyed." The Jews expected a Messiah who should establish an earthly kingdom in which they should be exalted above all the nations of the earth. All prophecy concerning the Kingdom of Christ was thus misinterpreted by the Jews. The Messiah disappointed them, and they rejected Him. This false conception of Christ's Kingdom,—one in which the saints exclusively were to reign, was accepted and taught by the Anabaptists. It is an error perpetuated in the Roman Catholic Church. Wittenberg was profoundly stirred by this erroneous teaching. Certain fanatical spirits from Zwickau, Saxony, came to Wittenberg and decried the existing system, religious, economic, and social. Melanchthon was deeply impress-

ed by them. Carlstadt and others, were so affected by these fanatics that they actually sought to put this new gospel to a practical test. Appeal to the Scriptures was made by these fanatical preachers. They stressed the idea of illumination of the Spirit. Luther hearing of all this, counseled wisdom and patience, assuring the conservative believers that this mad innovation would soon run its course. He saw that this radical movement aimed at the overthrow of governmental order by sedition. By no means, must the Reformation be charged with in any manner being responsible for this revolutionary teaching. The counsel of Paul must prevail: "Let every soul be subject to the higher powers." Rom. XVIII:1. By his powerful preaching Luther soon destroyed the impression made by these false prophets of Zwickau.

The Chiliastic teaching rejected by the article under consideration, places Christ on the visible throne of David to reign at Jerusalem with the saints of the first resurrection for 1000 years, and that this earthly kingdom shall destroy the enemies of God. This is at least the modern development of Chiliasm. Your speaker hopes that he will have met the requirements of this lectureship if he confines his closing remarks to this modern aspect of Chiliasm. From II Peter iii alone, it is evident that such a view as the above referred to is untenable. The hope that the Church is to enjoy a period of triumph and peace before the final end of the age is ushered in, has been made to undergird the grossest fanaticism. The more modern era of Chiliasm was inaugurated by Bengel. There are various types of Chiliasm to-day, but the principle is the same. Premillennialism is in accord with Jewish teaching in that it places the kingdom of the Messiah in the future. All prophecy concerning this kingdom is yet to be fulfilled. Premillennialists accept the gospel account of Christ's first advent. As to the second coming, they make the Scriptures to conform with their peculiar view of this event. They are devoted to eisegesis. If driven from one reference or from many, their last resort is to Rev. XX:4-6. The literal interpretation of this passage is tenaciously clung to, for to surrender

this supposed stronghold would be to confess defeat indeed. It does not disturb those who hold strictly to a literal interpretation of Rev. XX:4-6, to say that such a view obliges them to hold, as well, that the bloody rites of the Old Dispensation will be offered for sin in the Millennium. The great body of believers are one in their expectation of an age of glory and a personal return of Christ. But they also believe that when Christ comes again, it will be to close the age—to judge all men finally and forever. “My Kingdom is not of this world,” said the Lord. It is exclusively a spiritual kingdom. The Premillennarian makes Christ’s Kingdom material, in that he places Christ on a material throne here on the earth.

Premillennialism represents a school of interpretation. It involves more than a belief that Christ’s second coming will precede the millennium. It perverts much Christian teaching that is fundamental. It is subversive of some of the plainest and most essential doctrines of the Christian faith. It brings Christ to earth to suffer a second humiliation. It takes Him from His throne in heaven and seats him on an earthly throne. With His saints He must wage a material warfare, with material weapons, against His enemies. It closes its eyes to the Scriptures which declare that He now is King, that He reigns now until His enemies are made His footstool. Ps. CX:1. It ignores the evident truth that this is the dispensation of the Spirit—that the world is to be converted to God under the work of the Spirit. It is a form of materialism, for its judgment of things spiritual is too largely influenced by the gross and sensuous. The Spirit is here “to convince the world of sin, of righteousness and of judgment.” “If I go not away the Spirit will not come.” He is more than a compensation for the bodily absence of Christ. The Spirit is here to abide forever. He is here to make efficacious the truth. “He shall glorify me,” said Christ. “He shall testify of me.” Paul speaks of the “ministrations of the Spirit.” All this work of the Spirit Premillennialism discredits. The world will be converted only after Christ comes again. It is only too evident that such

a view must end in a paralysis of Christian effort for the world's betterment. Present divine agencies, it holds, are not remedial. History and science show that the world is growing better under the present order of things divine and human.

The Premillennial view is pessimistic. This vain hope of a "catastrophic world-renewal," begets indifference, and often hostility, toward the generally accepted divine agencies or means for the salvation of men. The gradual process of inner reform is scarcely considered. The Premillennialists will indeed labor earnestly to rescue individual souls, but "he takes slight interest in removing the causes that lead souls astray, nor has he any faith in the efficacy of preventive measures." For to do so would oblige him to abandon his conviction that the world is foredoomed to grow steadily worse. He will try to save some one going to pieces morally, but he will have no share in the larger work of making it more difficult for men to become moral wrecks. This aspect of Premillennialism, namely its pessimism, is very greatly to be deplored in days like these. The world needs a gospel of hope. Its betterment by means of education, social reforms, remedial legislation, and above all, by an earnest application of the principles of Jesus Christ, is to be prayed for and labored for.

How much saner is it to think of the coming of Christ in the light of Scripture statements? How restful is it to cling "to the faith once delivered to the saints?" There is yet to be a glorious consummation. It is to be when Christ returns to the earth. Meanwhile, the Church is to be faithful in the use of the present and only divine order and plan of salvation. The Chiliasm condemned by our Article is a benumbing indifferentism. To accept it is to give ones self over to dreamily looking for the coming of the King to do the work which, under the Spirit, He has given the Church to do with the means He in infinite wisdom has ordained.

May the Church of God wait patiently for her Lord. But may she work earnestly while she waits.

Shamokin, Pa.

ARTICLE III.

"LIFE."

BY REV. ARTHUR J. HALL.

What is life? We think of it as a reality common to all because we are living beings. We conceive of it as a something with which we are constantly surrounded, for it seems to throb upon every hand, and to pulsate through the length and breadth of the universe. Yet in spite of this seeming commonness and universality of life the questions as to its nature and essence have perplexed philosophers in all ages, and elicited the most varied replies from men and women in general. According to some, life is directly dependent upon circumstances, and is inseparably bound up with material environment. It is easy or hard as one is pleasantly or unpleasantly situated, and in essence is a matter of food and raiment, of material possessions and physical well being.

According to others, life reverts to the body and is in essence a matter of sensual indulgence and gratification.

It is the enjoyment of the pleasures of the table for the Epicurean. It is the banishment of care in the flowing bowl for the drunkard. It is the unrestrained exercise of the lowest passions for the sensualist. Between these extremes we find many individuals with what might well be termed mediating beliefs and conceptions. Some, for example, conceive of life as a synonym for brain energy. Others would construe it in terms of social cleverness, commercial supremacy, business ability, or physical prowess. Our common expression—"He's a live man," is but revelatory of the shallow and degraded conceptions relative to life and living only too prevalent to-day; for in the majority of instances it is but indicative of the fact that the individual so designated is alive solely on the lower sensual side of his being, and exclusively to the interests of self.

Well may we confront ourselves anew with the questions: as to what life really is?—as to whether our own beliefs and conceptions on this matter are right, and true, and worthy?—as to whether we may not pass through our career on earth and come to the end of our days only to discover that we have been woefully mistaken, and most tragically in error?

If tomorrow is to be a day of worthy resolution and achievement, then it goes without saying that to-day must be a day of serious investigation. If the future is to be a time to right and effective living, then the present must be a time of knowledge and understanding of what life really is. Where, then, shall we go? Whither shall we turn in our quest for an absolute and authoritative answer to this most important and vital question? We need but join hands with the Wise Men of old and follow the star of the ages, for history, experience and the united testimony of the human heart point to One, and only One as the embodiment of "life" in the true and perfect sense, and the manifestation of "living" at its highest and best.

In the realm of life, Christ is the perfect pattern and upon all questions relative to true and effective living He is the sole and final authority. Men may reject Him, in the fulness of His Divine Majesty and power; they may refuse His rightful rule and sovereignty over their hearts and lives, but they must ever acknowledge that He is the embodiment of "life" in its truest sense and the revelation of "living" at its highest and best. Nineteen centuries of most searching investigation have found no fault in this sovereign man. Civilizations may come and go; dynasties may rise and fall; philosophies may mature and crumble in decay, but through all, Jesus remains, as the one immaculate, all-glorious, all-conquering Ideal. He stands forth to-day, as the embodiment of all that is winsome and holy, challenging the best, inspiring the purest, and begetting the noblest of which we can conceive, and to which we can attain. Never will the world outgrow this Divine Ideal—never will it get beyond the

goal He revealed and the standard He exemplified in His own being and person.

In turning to Christ, therefore, with the question: "What is life?" we are turning to the absolute and final authority. This is the first fact we should hold clearly in mind. But there is a second, and equally important fact we need ever to remember in this connection; the "standard of life" set before us in the person of Christ, and the "mode of living" enunciated in His authoritative word, are the norms by which we, and all men will one day be judged. Let us come, therefore, with attentive and receptive hearts to the Supreme Authority on life, and let us consider diligently the words He shall speak to us relative to "what life is."

1. We observe first of all, that according to the teaching of Christ "life" is a spiritual rather than a physical reality.

Ever and always, our Lord drew a sharp distinction between mere physical existence and life. The two terms were never interchangeable; they stood for realities of an essentially different nature; they dealt with entities of two distinct and separate realms. "Life," said Christ, "is more than meat and the body than raiment." "It is the Spirit," according to His teaching, "that quickeneth; the flesh profiteth nothing." In a word, there is a bodily or physical existence. It has its beginning in physical birth. It has its being in physical food, physical raiment, physical rest and physical toil. It deals with the things that are seen, and handled and touched—it moves upon the low plane of worldly activities and achievements—it terminates in physical death.

Because this physical side of our being is common to all; because it goes back to the first Adam and was received by him at the hand of his Creator, it has its rightful place, and its essential function, in the constitution of humanity, and the being of man. The physical body has its legitimate needs and must be cared for. To this end the material things of the world are adapted, and to this

end, in a right, and wholesome manner, they are to be used.

But we must ever bear in mind the truth enunciated by Christ, that this physical existence is not life. We are indeed, prone so to conceive of it. No belief is more common than the one which identifies these two realities, and views the former, or mere physical existence as a synonym for life.

Yet, strange to say, a universal consciousness and conviction stands directly opposed to this belief and conception. If physical existence is life in the true and absolute sense, then life ends with death and the tomb for nothing is more certain than that physical existence ceases when the body returns "earth to earth, ashes to ashes, dust to dust." But the human heart has never accepted this theory of utter annihilation. From the beginning of time, on down to the present, men have ever believed that life is somehow untouched by death; a universal consciousness and conviction have ascribed to it a continuous and unending estate. It must be clear, therefore, that the human heart in its true vision refuses to identify physical existence with life. It must be clear also, that when we live day by day as though physical existence were the all, and in all, we are flying in the face of our own, and also of humanity's better knowledge. Yet this is our common inclination and tendency.

Because Christ knew humanity and the human heart with perfect knowledge, and because life, as He conceived it was vastly more than physical existence He repeatedly warned against this tendency and temptation. He would have men exercise thought and foresight, even in material things, but He warned again and again against that degredation of life which exercises continual and anxious care for food, and raiment, and possessions. Rightly is His warning translated in the Revised Version: "Be not anxious for your life what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on." And why? Because "life is more than meat

and the body than raiment"; because it is true wisdom to put first things first.

Over against the popular belief and conception that life consists in material goods, in earthly estates, and the trappings of wealth, Christ set the ultimate and unanswerable truth: "A man's life consisteth not in the abundance of things which he possesseth." He sought to lead His disciples to the point where they would see things as they are, and estimate values according to true and enduring standards. He sought to lift them above the common, but none the less erroneous and degrading conceptions which confuse the mere scaffolding of physical existence with the building to be slowly erected within; even the temple of ageless life. Seeing then, that life is not, cannot be mere physical existence the question naturally recurs: "What is life?" Well, first of all, it is spiritual. It has its source in God. It has its manifestation in the Spirit of Jesus. It has its being and essence in Christ, enthroned in the human heart.

2. Observe, then, in the second place that life inheres in Jesus Christ, that it proceeds from Him to all who possess it, and consists in community of being with the Father. If Christ is the embodiment of life in the true and absolute sense, a fact universally acknowledged, then life inheres in His own being and person. This necessary deduction finds confirmation again and again in His self-revelation. He proclaimed Himself, not simply as "the Way, and the Truth," but also as "the Life." He accounts for His advent and explains His mission upon the basis of life. "I am come that they may have life, and may have it abundantly." The disciple, who above all others, was qualified to speak concerning the being and person of our Lord testifies: "In Him was life; and the life was the light of men."

But the questions naturally present themselves; granted that life does inhere in Jesus Christ; granted that He came to impart life to men; what, first of all is the essential nature of this life, and how, in the second place, are men to become partakers of it?

Its essential nature is revealed in three specific and comprehensive considerations: It is personal knowledge, first of all, of the true and living God. "This is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

It is obedience, in the second place, to the Word of God and personal faith in, or if you please, self commitment to Him. "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation but is passed from death unto life." Again, "He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life."

It is, in the third place, a living and personal relationship between the soul and Christ, so close and vital that the assimilation of the food we eat, is not too strong a figure to express it. "As the living Father hath sent me and I live by the Father; so he that eateth me, even he shall live by me." "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life." Life, then, in the true and absolute sense consists in a personal knowledge of the true and living God; in a faith, which is in essence obedience, trust, and self-commitment; in a community of being with the Father which means the enthronement of the Son in the human heart.

And "how," now, such being the essential nature of life, is man to become partaker of it? In answer let us journey with Nicodemus to Christ and listen to His word relative to this matter. "Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." If life is what we have seen it to be, namely, a spiritual reality, then in the nature of the case, it must be imparted by a spiritual Being and must begin in a spiritual birth. The spiritual birth is as essential to life as is physical birth to bodily existence. Apart from the latter, bodily existence is in-

conceivable and impossible; apart from the former life is equally inconceivable and impossible. To begin to live, therefore, is to have a new and spiritual life implanted in the soul, as when a seed with its living germ is planted in the dead soil. To continue to live, to grow, and mature, and develop, is to have this spiritual life increase in strength and energy; is to have it expand and extend itself through the whole person until it expels the evil by the force of its own good, and brings the affections, the desires, the ambitions, and all the activities, even the thoughts of the heart, into subjection to Jesus Christ.

As men are thus born of the Spirit, and only so, do they begin to live. As the Christ is thus enthroned in the heart; as He is allowed to thus dwell within by His recreating, sanctifying Spirit, so, and only so, can it be truly said of any individual, "Vivit, vivit," he lives, he lives.

3. And here a third consideration relative to life, in this true and perfect sense presents itself to us: It is untouched by change, dissolution, or death. The Greek noun employed by Christ in speaking of life is usually modified by the descriptive adjectives, *αιωνιον*, or *αιωνιος* which mean endless or everlasting. Thus in the 24th verse of the 5th chapter of John we have Christ's utterance, "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath *αιωνιον*, or everlasting life." Again, in the 17th chapter and the 3rd verse, we have Christ's declaration: "This is life *αιωνιος*, or eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent." Here then we have an attribute, or quality of life as Christ conceived and knew it. It is endless—it is ageless—it is everlasting. Men have been prone to believe that these qualities were somehow appended to the career, or attached to the existence of the righteous after death. In view of this belief they have formulated elaborate arguments for immortality, and deduced extended proofs for the future life. With Christ, however, all this was different. He never formulated an argument for immortality, nor did He ever deduce a proof for the future life. Such a course

would have been strange in the face of His conception of life, and altogether meaningless, in view of what He knew life to be. Endless existence and eternity were not states or conditions appended to the being of the righteous after death. No. To Christ they were essential qualities and attributes of life here and now. Life is *αιωνιον*. Life is *αιωνιος*. The descriptive adjectives endless, ageless, and eternal, refer, not to qualities added on to life as it is ushered into the hereafter, they refer to attributes inherent in life in the to-day of the present. The question so frequently presented: "Will I live after death?" would have seemed to Christ altogether irrelevant. He would have stated the issue thus: "Have you life here, now, and in the to-day of the present?" If you have, the question of life after death is altogether out of place, for you are possessed of a reality inherently endless and essentially eternal.

If men pressed Christ for proof, and insisted upon "a sign" that life was thus endless and eternal, He ever directed them to Himself. "I am the Resurrection and the Life,"—"Because I live, ye shall live also." If life as it inhered in Christ's own person was incapable of dissolution, that is to say eternal, then in the nature of the case the life He imparts to those who are His must be characterized by the same qualities and attributes—it must be, and is eternal. The only question then which need concern us is this, "Was life as it inhered in Jesus Christ eternal?" To those who have come to know Christ through His self-revelation, and through a living faith, this question seems almost needless; not because it is unimportant but because of what Christ was, and of what every devout heart knows Him to be. Granted, that men did scourge and crucify His physical body; granted, that it died, and was buried in the tomb. Shall we suppose that the decree of a Roman Governor and the thrust of a Roman spear could annihilate the Lord of Glory? It is a familiar fact that the lowest form of energy, however it may be changed or transformed, is still conserved somewhere, and incapable of annihilation. What then

shall we say of Him in whom dwells all power in Heaven and on earth? Shall we believe that a few nails, a wooden cross and a sealed tomb could extinguish and destroy the life of Him whose very word stilled the raging tempest; whose inherent power cast out demons; whose sovereign will called forth the dead? To do so would be to entertain the unthinkable and to accept the impossible. No. The certainty of our Lord's resurrection does not revert in the last analysis to the testimony of men and women who saw Him during the forty days between the resurrection and ascension; it does not rest upon the existence of the Christian Church, nor does it depend upon the experience of devout hearts. True, these several witnesses bear absolute and unanswerable testimony. By the word of those who saw Christ after the resurrection the fact of the resurrection is established as certainly as any historic fact. By the existence of the Christian Church the truth that Christ lives and rules at the right hand of the Father is lifted beyond the realm of question or denial, for apart from a living Christ the Church would never have been born, nor would she stand forth to-day as the most venerable and vital institution on the face of the earth. By the experience of the devout heart Christ's resurrection and eternity of life are constantly attested, for to religious faith He is as real a presence to-day as He was to Mary and Martha of old.

But as already indicated, the certainty of Christ's resurrection does not revert, in the last analysis, to any of these witnesses, absolute and unanswerable as their testimony is. It reverts in the last analysis, to His own inherent life. Christ is alive to-day because He could not die—because death would have been a contradiction of what He was—because His life was essentially ageless, endless and eternal, and so beyond the reach of death and the power of the tomb. The resurrection was but the necessary, and inevitable consequence of Christ's inherent life. And wherefore now have we contemplated these truths? Wherefore have we sought the Lord of Life and

listened to His authoritative answer to our profound and vital question?

Is it that we may go our way with scarce a thought as to the solemn nature of these eternal verities and their bearing upon our hearts and souls? Far, far from it. Rather is it that we may go our way with the pivotal and all important questions most vividly before us: "Have I this true, this ageless, this eternal life? Have I sought it as the merchant man of old sought the pearl of inestimable worth? Or have I been spending myself for a mere physical existence which will ere long depart, leaving me poor and desolate and wretched?" The issue is none other than the unparalleled one of everlasting life or everlasting condemnation.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Tiro, Ohio.

ARTICLE IV.

THE UNION MOVEMENTS BETWEEN LUTHERANS AND REFORMED.

BY PROFESSOR J. L. NEVE, D.D.

CHAPTER IV. GEORGE CALIXTUS AND HIS OPPONENTS.

Literature: W. Gass, "Georg Calixt und der Synkretismus," Breslau, 1846. Th. Henke, "G. Calixtus und seine Zeit," 2 voll., Halle, 1853-56. Much use has been made in this chapter of H. Schmid, "Geschichte der synkretistischen Streitigkeiten." Erlangen, 1846. This book deals in a most thoroughgoing way with the principles of Calixtus and the objections of his opponents. The author, who is also the author of the widely studied "Doctrinal Theology of the Evangelical Lutheran Church," has carefully classified the leading views of both sides as expressed in the chief polemical writings produced by the syncretistic controversies. Considering the methods of that time—endless enumerations in ever new connections, no distinction between essential and nonessential materials and the failing to categorize the various observations—makes the work that Schmid undertook one that no writer of to-day has the patience to undertake anew. So the writer of this chapter shall content himself with following Schmid and simply refer to the writings examined by him in foot notes in order that any one may verify the statements for himself.

See the article on "Georg Calixt" in Meusel, *Kirchliches Handlexikon* (1st ed.) I, 632ff.; also *Lutheran Encyclopedia*, pp. 474ff. Valuable are the contributions of Tschackert in R. E. on "Georg Callixt" (III, 644ff.), on "Synkretismus" (XIX, 239ff.), on "Synkretistische Streitigkeiten" (XIX, 243ff.) See also in R. E. Kunze on "Musaeus" (XIII, 572ff.), also on "Abr. Calovius" (III, 648ff.) Kurtz, *Church History* (Engl.) 1888, §159.

Tholuck, "Geist der luth. Theologen Wittenbergs" (1852); "Kirchliches Leben des siebzehnten Jahrhunderts" (1861). *Neve*, "Die Galesburger Regel" and "Die Kirchengemeinschaftsfrage und der Schriftbeweis," 1919. The works of Schaff, Stahl, Hering, Wangemann, Langbecker as quoted before.

I. PREPARATORY INFLUENCES UPON CALIXTUS.

George Calixtus, professor in the University of Helmstedt for forty-two years (from 1614 to 1656), was the man who furnished the formulas for the irenic movements in the seventeenth century. In the colloquies at Thorn (1645), at Cassel (1661), at Berlin (1662), in all the activity of John Dury and other advocates of a union in that day, the principles that were back of the arguments of the friends of a union could usually be traced to the theories of George Calixtus. He was different from the Lutheran theologians at Wittenberg, Leipzig, Strasburg and Jena in the appreciation of the distinguishing doctrines of the churches. A good deal of light falls upon Calixtus as the theologian of irenics when we acquaint ourselves with the university in which he was a student and a teacher for so many years.

1. *The Helmstedt University.*

It is interesting to study the early history of the Helmstedt University which no longer exists.¹ It was founded 1576 by Duke Julius of Brunswick as a strictly Lutheran university. The Duke himself was a zealous promoter of the Formula of Concord. Men like Chemnitz and Chytraeus were his advisers in drafting the constitution of the new school and in selecting the first professors.

¹ Compare Gass, *Georg Calixt und der Synkretismus*, pp. 10f. Schmid, *Geschichte der synkretistischen Streitigkeiten*, pp. 1-26. Henke, *G. Calixt und seine Zeit*, I, pp. 1-77. A monography which the writer could not consult is Henke, *Die Universitaet Helms-
tedt im 16. Jahrhundert*. Halle, 1833.

But in the year 1579 he assumed an attitude of outright antagonism to the Formula of Concord and conservative Lutheranism.² Here we have, historically speaking, the explanation of the developing difference between Helmstedt and the other universities of seventeenth century Lutheranism.

Duke Julius was followed by his son Henry Julius (1589), and soon a step was taken, which in the course of a few years made Helmstedt radically different from all other universities. John Casselius, a learned humanist, was called as professor, and soon most of the chairs in the university were occupied by friends of Casselius and advocates of humanism. Among these was the brilliant Cornelius Martini of Antwerp. The humanism of Helmstedt had its chief seat in the philosophical faculty which had a dominating influence over the other faculties. The old classics, history and philosophy were much studied, not as means to an end, namely for the establishment of Biblical doctrines, as Luther had done, but as an end in itself. It was the age of Descart when philosophy began to emancipate itself and refused to be the handmaid of theology.

It has frequently been said that the humanism as cultivated in Helmstedt created a kind of common ground with Calvinism.³ When this is admitted it should not be

2 The real causes back of that estrangement were not very creditable to the duke. For the purpose of holding to his house the benefice ("Bistum") of Magdeburg, to which his oldest son had been elected as a child, he had him ordained with all the papal ceremonies, and in order to secure like ecclesiastical possessions for his two younger sons, he had them receive the tonsura or the shaven crown. In consequence of these things he lost standing among the Lutheran princes and theologians. Chemnitz reproached him in a letter. All the ministers preached against the offense on a certain Sunday. The princes of Wuerttemberg, Electoral Saxony, Brandenburg and the Palatinate sent letters of complaint and reproach. All this criticism irritated Duke Julius. He dismissed Chemnitz and other theologians. From this time on his interest in the work of Concord through a united confession of Lutheranism disappeared, and he began to take an independent position, which was gradually seen in the character of the university.

3 Cf. Loescher, *Historia motuum* II, 187ff. Schmid 14-16.

taken to mean that humanism as such favors Calvinism as a dogmatic system; but this is true that Calvinism, like humanism, is averse to doctrinal definiteness and to the insistence upon dogma as it has found expression in the Formula of Concord. It was this trait of humanism which made the Helmstedt theologians Melanchthonians. When the Melanchthonians were up-rooted in electoral Saxony, (cf. chapter two, III) many of them withdrew from theology and, devoting themselves to philosophy, became humanists. As such they frequently became indifferent to religion and found themselves in an attitude of opposition to the orthodoxy of their age, upon which they looked with an air of condescension.

Of the Helmstedt professors in the philosophical faculty, however, it could not be said that they were hostile to theology, not even that they unduly exalted reason and opposed it to revelation. What they opposed was the barbarism of polemics as it was practiced in the controversies between the churches. They held that a different fundamental education in the classics and in ancient philosophy—in the *humaniora*—would make a more palatable theology. Schmid, the author of the well-known standard-book on old Lutheran dogmatics, has the following very fitting remark: “The staleness and immoderateness of polemics, yea, the coarseness that characterized the controversies of the time find their explanation largely in the neglect of the *humaniora*; for in classical antiquity there lies a spirit of moderation and fine culture, which, to their great detriment, the Lutheran theologians had been losing more and more.”⁴

The humanistic character of the Helmstedt school was seen in its interest in history and particularly in the history of the ancient church as it was cultivated also by Calixtus himself when he became a teacher in this university.⁵ Humanism, when dissatisfied with the pres-

4 Geschichte der synkretistischen Streitigkeiten, p. 17.

5 Writings in which Calixtus emphasized the study of history were his Apparatus Theologicus of 1628, and the Orationes Selectae of 1659. He wrote a Fragmentum Historiae Ecclesiae Occidentalis (1656) and various monographies on the history of ancient dogmas. All his writings show the historical view-points.

ent, flees into antiquity. There it likes to trace the beginning of historical developments and to find the correctives for the misdevelopments of the centuries.⁶

2. *Calixtus as a Student.*

It was this Melanchthonian-humanistic atmosphere into which Calixtus came, 1603, and where he remained as a student for six years. He came from Medelbye (Schleswig), a little village visibly near the place where the writer spent his boyhood days, at that time ignorant of the fact that from that insignificant little place of sand and heath had come one of the most interesting characters in the history of Protestantism. Here the father of Calixtus had been pastor for fifty years (1568-1618). He had been a pupil of Melanchthon in Wittenberg, after the death of Luther, and in opposition to the Flacianists he was an outspoken Melanchthonian, an opponent of the Formula of Concord. On this question he had settled the mind of his son before he was ready to go to the university. When the university was to be chosen there was only one that could be considered—Helmstedt.⁷

Four of the six years that young Calixtus⁸ spent at Helmstedt he devoted to the *humaniora*. As a highly appreciated student he soon came into close personal relation with his teachers, among them Casselius and Martini. When he graduated, the university had already decided to call him as professor at the first vacancy. In the meantime, Calixtus started on his extensive travels which form no small part of his education as a theologian. He visited German universities, and in the company of a wealthy man he saw many places in Belgium, Holland, England and France. Wherever he came, he made a close study of the churches, particularly of the various

⁶ Cf. Schmid, p. 234.

⁷ See especially Henke I, 80ff.

⁸ The family name was Kallisoen. In Schleswig to-day that same name is usually Callisen. The young student at Helmstedt Latinized it to Calixtus and Medelbye to Medeloboa and so signed himself under the Latin poems which he published.

creeds. He came into frequent controversy with the Romanists and once had a public disputation with the Jesuits. Fear of falling into their hands kept him from continuing his educational journeys into Italy. Now and then, on returning from journeys, he lectured at Helmstedt. On December 12th, 1614, his Alma Mater called him as regular professor in recognition of the skill with which he had debated with the Romanists. In this position he taught and wrote for forty-two years.

II. THE THEORIES OF CALIXTUS AND THE REPLY OF LUTHERANISM.

1. *Calixtus on Fundamentals and Nonfundamentals.*

The position of Calixtus was, generally speaking, that agreement in the fundamentals as he defined them is a sufficient basis for mutual recognition and co-operation. He did not advocate organic union of the churches before these had succeeded in settling some of the nonfundamentals. But on the basis of agreement in the fundamental doctrines of Christianity he made an appeal for mutual recognition and co-operation, which, he hoped, would soon lead into full and actual union.

It is important to understand what was to him a fundamental doctrine. He would answer: It is a doctrine that is necessary to be believed for salvation; a doctrine which no one, be he layman or theologian, can ignore without endangering his salvation. He referred to the belief in an eternal life; that body and soul are to be raised up to receive this life; that it will be a life with God, our Creator; that it can be attained only through Christ, His Son, our Redeemer; that this life is to be communicated by the Holy Ghost in the holy Christian Church.⁹ Following Bonaventura, he divided the material of the Church's teaching into three classes: (1) *Antecedentia*:

9 Schmid, referring to Calixtus, *Ad Moguntinos*, theses 30-40.

Into this class belong all religious matters which man, without the aid of revelation, can know by his own natural powers,—such as the immortality of the soul; also such things as knowledge of the Scriptures, familiarity with its interpretation and like matters: (2) *Constituentia*: These are the real matters of faith, the objects of revelation for the salvation of man: (3) *Consequentia*: These are the doctrines of a more or less theological character that are derived from the fundamentals and incorporated into the creeds,—such as predestination, the personal union of the two natures in Christ and the doctrine of the Supper.¹⁰ Fundamental to Calixtus were only the matters belonging to the second of these categories, the *constituentia*.

2. *Appeal to Tradition and to the Apostles' Creed.*

(a) Calixtus appealed to the doctrinal tradition of the early Church, that is, to *the Church of the first five centuries*, or to what was then taught the catechumens (*consensus quinquasaecularis*). In the catechetical teaching of the early Church he saw a kind of a norm of such truth as is fundamental for salvation. He admitted that the Scriptures are the sole source of truth (*unum, primum et summum principium, Hauptprinzip*), but at the same time he insisted that besides the Scriptures the teaching of the early Church was to be taken as a real criterion of fundamental truth (as an *alterum principium secundarium* or *subordinatum*).¹¹ To prove his position he referred to the promise of Christ that His Spirit was to lead in all truth. He emphasized that the Church had had its purest representation in the Apostolic age and in the centuries nearest to that age.¹² Among the Lutheran theologians it was especially Abraham Ca-

¹⁰ Ad Moguntinos 66, 71, 44. Cf. Schmid, pp. 156ff., 187ff., 267ff., 270ff.

¹¹ Schmid, p. 148f.

¹² Cf. Schmid, 131ff., 147ff., 245.

lovius who contradicted Calixtus in his theory on tradition. He insisted that the Scriptures are the only infallible norm of true doctrine and that in no meaning can tradition be a secondary principle of truth. He declared that it was arbitrary to limit the application of passages like Mt. 16:18, I Tim. 3:15, and John 14:26 to the Church of the first five centuries; all that can be proved from such passages is that in the Church divine truth will not perish.¹³

(b) Later, Calixtus did not speak so much of tradition because he had settled upon *the Apostles' Creed* as the concrete expression of what in his opinion was fundamental in the teaching of the early Church. He argued that the ancient Church in its earliest form was certainly in possession of all truth needed for salvation, and that in the Apostles' Creed the Church had once for all expressed what is fundamental or necessary to be known for salvation; to this nothing needs to be added. Calovius did not deny that the early Church had the whole truth needed for salvation. He even admitted that all true doctrinal development of succeeding ages could be in no conflict with the statements of the Apostles' Creed. But he opposed the claim that the Apostles' Creed expresses all that is fundamental in the Scriptures; that it contains the fundamentals with such a perfection and completion that nothing needs to be added, amplified, or defined, and that in its simple general form it is a sufficient and adequate norm of truth for all times.¹⁴

It is to be kept in mind that the purpose of Calixtus in his appeal to antiquity was to support his claim of a virtually existing union (*communio interna*) between the churches. Of this we shall treat below (sub 3).

Before proceeding to other topics of the controversy let us here interpose a few critical remarks on the subject under review. While it is true that in the Apostles' Creed

¹³ Calovius, *Syncretismus Calixtinus*, pp. 10, 143.
^{312f.}

¹⁴ Calovius, *Syncretismus Calixtinus*, pp. 10, 143.

we have an admirable expression of the rudiments of revealed truth it is after all only a general outline upon which the structure of the Christian faith, the *fides quae creditur*, in its individual parts was to be erected. The erection of this structure of Christian teaching was to take place through the process of a progressive doctrinal experience, chiefly in conflict with error. In the articles of the Apostles' Creed as it developed out of the Baptismal Formula we have the formulation of only the first doctrinal experience of the ancient Church. To demand of the Church after the Reformation that it should limit its public confession to the statements of the Apostles' Creed would be equal to compelling the full-grown man to return again to the stage of development of the boy.

3. *The Apostles' Creed and Later Creeds. Religion as an Opposite to Theology.*

(a) *The position of Calixtus.* Baur, the founder of the Tuebingen School, once said that Calixtus undertook to lead the Church back from theology to religion. And indeed, his attempt to put the Apostles' Creed in opposition to the other creeds of Christendom was an endeavor to establish religion and theology as opposites. That this cannot be done in entire harmony with the genius of Lutheranism will be shown in a later section of this chapter (sub. III).

As has been pointed out, Calixtus had established himself upon a distinction between fundamentals and non-fundamentals. Fundamental, he said, is what is necessary to be known and to be believed for salvation. To the plain statements of the Apostles' Creed nothing of a fundamental nature can be added. The later more elaborate creeds contain fundamentals only where the substance of that creed is repeated in a practically identical form; wherever the later creeds offer interpretation and qualification of the Apostles' Creed and additional material, there they no longer express fundamentals. Such interpretative and supplementary matter which was ne-

cessitated by the activity of the heretics has no significance for the ordinary Christian; it is material for teachers only, by which these should be guided in their work.¹⁵ Many of the Church's teachers, however, Calixtus continued, have made the mistake of delving too much into mysteries, such as the Trinity, the two natures of Christ, original sin, the relation of God's grace to man's will in conversion and other matters. They should have contented themselves with simply teaching what is clearly revealed and needs to be known for salvation. So Calixtus, as an irenic, argued in his zeal for bridging the chasm between the churches and tried to make the differences appear to be of minor consideration. He lamented that the terms of the school had been permitted to coin the expressions of pure religion, such statements, for instance, as this: that he who repents and believes in Christ and accepts His merit has forgiveness of sins and shall have eternal life.¹⁶ He did not deny that occasions might arise when a teacher is compelled to go beyond the clearly revealed statements of Scripture (p. 152). But this, he said, should be done only in theological discussion, with much reticence and with a consciousness that man will always be denied a full insight into the mysteries of the Christian faith (154). Then he insisted, as we have seen, that such doctrinal differences are not fundamental for salvation and, therefore, do not affect the virtual union (*communio virtualis*) between the churches.

Regarding the later and more theological creeds, Calixtus made a distinction between the creeds of the first five centuries and the creeds of the Reformation age. Upon the former he looked as confessional testimonies of the theologically fundamental period of the Church's life—theological in character, and for that reason not necessary for salvation,—but offering a basis upon which all the churches ought to be able to unite. As to the confessions of the Reformation, he would again say:

¹⁵ Cf. Schmid, pp. 148f, 151ff., 160.

¹⁶ See Schmid, 162.

Either they repeat the plain statements of the Apostles' Creed, and in such parts they are fundamental for salvation; or they interpret that creed and deduct additional doctrines from it (*per consequentiam*), in which cases they constitute no articles of faith, but are intended to serve only the teachers of the Church. He even went so far as to call the doctrinal differences between the churches "*questiones annatae*."¹⁷

(b) *Reply from the Lutherans.* The opponents of Calixtus (Calovius, Hulsemann, Dannhauer and also Musaeus) had a different appreciation of the more theological creeds of Christendom, and it cannot be denied that in the main they were correct in their positions. To them the Apostles' Creed was merely a general outline of the Church's faith, a first attempt to state the essentials of truth. The statements of this creed, they would say, expressed the Christian faith seminally, with the need of development and further unfolding.

The leading objections of Calovius were as follows: The Apostles' Creed was not formulated for the purpose of giving to the believers of all ages a really complete summary of the Christian faith, otherwise the Nicene and the Chalcedonian creeds would never have been drafted. The later creeds of the ancient Church, however, do not make it their object to interpret or to supplement the Apostles' Creed; they were simply written to meet the errorists of the age, such as Arius, who denied the full divinity of Christ, the Macedonians who denied the personality and the divinity of the Spirit, the Nestorians and Monophysites who held fundamental errors regarding person and nature in Christ. In meeting such errorists, the Church found itself called upon to state other features of revealed truth, which were essential and fundamental, but had so far not been generally recognized. He took the position that all revealed truth is fundamental for salvation in one or another way, and that in

¹⁷ See Schmid, pp. 200, 209. Cf. Meusel, *Kirchliches Handlexikon* I, 634.

the later creeds of the first five centuries, as also of the Reformation, we have new and needed statements of Scripture truths. And these, he insisted, have their significance not merely for the teacher of the Church, but for every soul. It is for this reason that the confessions of Lutheranism contain articles of faith, that must also be counted among the fundamentals.¹⁸ Calovius pointed to the undeniable fact that the various heresies, which had been the occasion for the development of the dogma, constituted temptations and dangers for the life of the Church, and that their rejection in the creeds had much to do with the faith of the Church and for this reason the creeds offer an important message for the common Christian, even if it is the special duty of the teacher to interpret that message.¹⁹

4. *The Inner Union Claimed by Calixtus.*

On the basis of his theory of fundamentals and non-fundamentals in connection with his distinction between Apostles' Creed and later creeds, Calixtus declared that notwithstanding the external division there was a virtual union (*communio interna*) between Lutherans and Reformed and even Rome, that needed only to be recognized. He admitted that an outward union (*communio actualis et externa per sacramentum*) was not possible as long as these churches were wrongfully charging each other with fundamental errors. He admitted that the doctrine of the Lord's Supper was a serious obstacle to an external union between Lutherans and Reformed,²⁰ but not because of the doctrinal difference in itself—for it is not a fundamental doctrine—but because of the place of this sacrament in the cultus of the Church and because of the tenacity with which the churches hold to their differing opinions.²¹

¹⁸ Cf. Schmid, p. 201.

¹⁹ See Calovius, *Syncretismus Calixtinus*, pp. 143, 150, 153, and many other places; also *Digressio de Nova Theologia*, p. 910. Cf. Schmid, *ut supra*, pp. 147ff., 200ff., 247-53, 291ff., 409ff.

²⁰ Cf. Schmid, pp. 172, 187ff., 191ff., 232ff.

²¹ Cf. Schmid, pp. 172, 175-77, 187ff., 191ff., 232.

The Lutherans admitted that they had much in common with the Reformed. Notwithstanding hard words that fell in the controversy, they did not seriously regard the Reformed like Jews and heathen, not even as sects like the Anabaptists and Socinians. They accorded them the name of a church.²² But they denied the existence of a real union in the faith. The differences, to them, were differences in the faith. Calixtus insisted upon distinguishing in every doctrine between the *quid* and the *quomodo*, that is between the substance and the manner of teaching it. But the Lutherans answered: It is not enough to know that Christ is the Saviour, but it is also necessary to know how He saves; the teaching on the way of salvation, on the means of grace and on man's attitude are by no means nonfundamental matters. It is in the conflicts on these very important doctrines, they insisted, that the differences on the commonly accepted doctrines appear. Dannhauer declared: The churches accept the words of that creed, but they disagree in the meaning of them, which shows that the assumption of an existing union is after all a deception.²³

The Lutherans refused to distinguish between fundamentals and nonfundamentals after the theory of Calixtus. Their arguments were as follows: The Scriptures speak of no such distinction and draw no line. Truth is an organism. In this organism there are parts of seemingly minor importance, but even these cannot be removed without injuring the whole. Dannhauer declared it to be a mistake to call only those doctrines articles of faith, which must be believed for salvation; many doctrines of Scripture, which are not fundamental in that sense, are nevertheless articles of faith because of the help and comfort they give to the seeking sinner and to the Christian. As such he mentions the doctrine of the real presence of Christ's Body and Blood in the Supper.²⁴

²² Schmid, pp. 211, 306.

²³ *Mysterium Syncretismi*, p. 45. Schmid, 290ff.

²⁴ Cf. Schmid, pp. 217, 293.

Calixtus took the position that no church could call itself the true Church, because all churches, Rome included, have the fundamentals of the Apostles' Creed. He regarded the Lutheran Church as the purest in theology, but in matters necessary for salvation he could see no difference. The greater or lesser purity, he said, was touching not the religion, but merely the theology of the churches.²⁵

It was in connection with the problem of an existing virtual union between the churches that the question was asked: Who is a heretic and what is a heresy? Here Calixtus had to express himself. In consistency with his leading views he said: We must distinguish between error and heresy. Departure from the statements of the Apostles' Creed constitutes a heresy, and a heretic, in this sense, is not in the union of faith with other Christians. But departure from the teaching of the later creeds and from the doctrinal matters derived from the Apostles' Creed *per consequentiam* constitutes merely an error which does not affect the union of faith.²⁶ A heretic, then, in the proper sense of that term, is he only, who rejects an article of faith as it is plainly expressed in the Apostles' Creed.²⁷ Furthermore, it is one who rejects that article of faith consciously and who intentionally makes himself the cause of a schism, not one who by providence finds himself in a schismatic communion.²⁸ The Lutherans objected to the distinction between Apostles' Creed and later creeds in this discussion. Calovius declared that such a definition of heresy was certainly opposed to the practice of the Church which demanded subscription to the later creeds as proof of orthodoxy.²⁹ He further reminded Calixtus that if adoption of the Apostles' Creed only is sufficient as evidence

²⁵ Schmid, pp. 172, 221, 225.

²⁶ Schmid, pp. 172ff., 260ff. Calixtus, *Desiderium et Stud.*, etc., §6 *De Tolerantia*, thesis 4.

²⁷ *Ad Moguntinos*, th. 86.

²⁸ Calixtus, *Epicrisis Theol.*, th. 44.

²⁹ Schmid, 262. Calovius, *Syncretismus Calixtinus*, pp. 164, 167.

of orthodoxy then even the Arians, Socinians, Arminians and Anabaptists could not have been charged with heresy.³⁰

As we have seen, Calixtus did not demand an organic union of the churches as long as serious theological difficulties stood in the way, but he pleaded for the recognition of an existing union (*communio virtutis*) in the fundamentals of the Apostles' Creed. On this basis he demanded an attitude of mutual recognition of each other as true churches being orthodox in the fundamentals of the faith. The Lutherans declared that if there were a real inner union in the matters pertaining to salvation then the obstacle for an external union would be removed and the full union should be consummated, but they denied the existence of an inner union and, therefore, declared that a recognition, such as Calixtus was advocating, would be infidelity to truth. Even the milder university of Jena with John Musaeus took this position. Rejecting the theory of Calixtus regarding the fundamentals, these Jena theologians declared that the Church is steward not merely over a certain number of doctrines that seem to be particularly important, but over all revealed truth that is helpful in leading souls in the way of salvation. They argued that if the Lutheran Church is serious in her particular confession and is appealing to the Scriptures with good conscience she cannot recognize the opposing churches as orthodox and evangelical, but is in duty bound to testify against their errors; otherwise she would be espousing the principle that one conception of religion is as good as the other.³¹ They recognized with the Formula of Concord that in the other Churches there are many true Christians that are erring innocently. These, they said, can be regarded as brethren. But, it was added, there is not always a way of knowing their inner attitude and, therefore, the rule will have to be that individuals must be judged after their public confession

30 Schmid, 263. Calovius, *Digressio*, p. 923.

31 Report of the faculty, published in Calovius' *Historia Syncretismi*, pp. 999ff.

in the church in which they are members. As to recognizing other churches as true churches the position was taken that this could not be done consistently when these had confessionally established themselves upon positions subversive of the creed of the church of which recognition is expected.³²

III. AN ESTIMATE OF THE PRINCIPLES OF CALIXTUS AND OF THE LUTHERANS OF HIS AGE.

1. *Distinction Between Church and Individual.*

(a) The distinction between fundamentals and non-fundamentals, when applied to the question of mutual recognition, in the hope of union, cannot be made by asking: What is indispensable for the individual to know and to believe in order to be saved? Calixtus failed to distinguish between church and individual. Regarding the individual, salvation depends upon an attitude of the soul to Christ, not upon the knowledge and acceptance of a fixed number of doctrines. But it is also true, having faith in Christ the intellect is not altogether passive. The Gospel which is accepted calls for a doctrinal expression even in the mind of the common believer. But no hard and comprehensive rule can be made as to the details of such doctrinal expression. For an individual with little religious training, when it comes to the last struggle, it may be only one thought centering about Christ as the Saviour from sin, consequently much less than is contained in the Apostles' Creed. In another again, who grew up in a Christian environment under careful instruction in Scripture truth a much larger insight into divine truth would be natural, so that elements of even the later creeds would be embraced in his confession. And then again, it is one thing not to know or not to have a clear conception of fundamental truth, and quite an-

32 Cf. Schmid, pp. 413f.

other to reject such truth with purpose and against conviction. It should also not be denied that a larger religious knowledge is helpful to the soul in finding the way of salvation. But in the whole discussion too much was left out of consideration, namely, that the question is an altogether different one when the object in view is the mutual recognition of the churches as when the aim is to prepare the way for Church union. Here the Lutherans were right when they took the position that all Scripture truth is fundamental, which aids the Church in its work of winning souls for Christ and of leading the congregation of believers in all truth.³³

(b) Calixtus demanded that churches of different creeds should recognize each other as "true" churches. To support his demand he asked his Lutheran opponents: Can the members of other churches not be saved? God Himself adopts His children, and we must recognize them as brethren in the faith.³⁴ Such argument sounded well and was bound to make the position of Calixtus popular. But Schmid remarks very correctly that this argument was forcing the question and cutting the knot of a problem which he was unable to solve theologically (p. 213). Is it not possible for a Lutheran with right views on the relation between the visible and the invisible Church to believe that there are children of God and, therefore, members of the One Holy Christian Church in other churches and in individual cases even to recognize them as such, but at the same time to say with Art. VII of the Augsburg Confession: "The Church is the congregation of saints, in which the Gospel is rightly (*recte*) taught and the sacraments rightly (*recte*) administered?"³⁵ According to the Lutheran conception, Scriptural

³³ See the fine discussion of Stahl in *Lutherische Kirche und Union*, pp. 339ff.

³⁴ Schmid, p. 173.

³⁵ This twice repeated *recte* was not in the earlier drafts of the Confession, but was added by Melancthon before its delivery at Augsburg. Postscripts are never slips of the pen, but are seriously meant. This *recte* is again twice repeated in the *Apology*. Cf. Neve, *Lutheran Symbolics*, pp. 174ff.

teaching of the faith is one mark of the Church where it comes into visibility as an outward organization.³⁶

(c) The Lutherans of the age of Calixtus inclined to the other mistake: They made Christianity and the salvation of the individual too much dependent upon orthodoxy of faith. They overlooked the fact that a sincere Christian can live in doctrinal errors and may even defend them. They said: When he has been sufficiently instructed then the responsibility is upon him. But considering the tenacity of prejudices, the natural fidelity to the church into which an individual was born and the influence of environment, the seventeenth century Lutherans were not right when they took the position that "sufficient instruction" is bound to convert the lover of truth. They were defective in their psychology. But in this they were right: that in the relation of church to church, recognition of an existing internal union and public fellowship in the faith must be regulated by the public profession.

NOTE. A few remarks on the definition of heresy may here find a place. The statement of Calixtus, when he limited the application of heresy to doctrines opposed to the statements of the Apostles' Creed, cannot be accepted, because the later and more theological creeds also deal with matters essential to the faith. But on the other hand, it cannot be denied that in his desire to distinguish between outright heresy and mere error he was giving expression to a fact generally acknowledged among the Lutherans of to-day, namely that there is indeed an essential difference between errors such, for instance, as are held by the Socinians and those that mark the differences between the Lutherans and Reformed.

³⁶ For a complete discussion of the problems here involved the writer must refer to his interpretation of Article VII of the Augsburg Confession in "The Augsburg Confession." (Luth. Publication Society, Philadelphia, 1914), pp. 92ff., and in "Introduction to Lutheran Symbolics" (Lutheran Book Concern, Columbus, O., 1917), pp. 173-82.

2. *The Teaching of Calixtus as a Reaction Against the Orthodoxy of His Age.*

From the standpoint of conservative Lutheranism the positions of Calixtus, as they have been viewed, cannot be accepted. This has been the practically unanimous verdict of the Lutherans of his own age (the more liberal Jena School included), of the great Lutheran theologians who wrote in the second third of the nineteenth century, and of Lutheranism in America.³⁷ But an erroneous position strong enough to create a school usually derives its life from the need of opposition to another extreme. It cannot be denied that in the age of Calixtus Lutheranism was in need of correctives. Orthodoxy had degenerated into orthodoxy.³⁸ The continuous controversies between Lutheranism and Calvinism had led to an intellectualism and to a preaching of pure theology in the pulpits, which yielded little bread to Gospel-hungry souls. The ubiquity was a favored subject for discussion in the sermons. The appeal to the congregations was of such a nature that the layman was hardly regarded a full Christian unless he was a theologian. And with it all went a polemics that in most cases was out of place in the pulpits.³⁹ The Lutherans of the seventeenth century went too far in identifying religious truth with the theological and dialectical formulation of the same. In the practical life of the Church there are situations where, in the application, a distinction between religion and theology must be observed. In denominational problems it has not always been easy to properly distinguish between the *fides qua* and the *fides quae creditur*, that is, the subjective and the objective faith. In the distinction of Calixtus between the simple facts of the Apostles' Creed and the later creeds of a more theological nature, we have the reaction against the intellectualism of the seventeenth

37 We refer to the article "Georg Calixt" in Meusel, Kirchl. Handlexikon I, 632ff.

38 Cf. Kurtz, Church History, 1888, Sec. 159.

39 We refer to chapter III, Sect. VI, 1, p. 66.

century Lutheranism. But the theory of Calixtus was unacceptable. His distinction between religion and theology was too mechanical. It must never be left out of view that to a certain degree theology, true Scriptural theology, will always have to be the form of the objective faith, without which a healthy subjective faith cannot be cultivated in the Church.

3. *The "Internal Union."*

Calixtus' assertion of a practically existing internal union (*communio interna virtualis*) could be made only by an almost entire abstraction from the objective faith, the *fides quae creditur*. Common recognition of the Apostles' Creed did not mean much, because the differences appeared in the interpretation of that creed.⁴⁰ That internal union, then, had a certain degree of reality only when regard was had to the *fides qua creditur*, that is to the relation and attitude of the heart to God and His Son as Saviour from sin. The Pietists, especially the newly converted among them, are always unionists when it comes to denominational problems. The profound impression from their religious experience leads them to regard all as brethren in the faith who have had a like experience. But, if the spiritual development and growth of such a newly converted individual is normal, then the time is bound to come when he feels the need of linking his religious experience with the doctrinal experiences of the historic Church. The Church's doctrinal experience was crystalized in the creeds. So, then, purely pietistic Christians develop into confessional Christians with denominational interests. This can be observed, to a certain extent, even in the history of Methodism. Its beginning was an unbounded spiritual enthusiasm, but in the course of time it became an independent church, and to-day cultivates with great zeal its peculiar denominational features. There was a marked defect in Calixtus'

40 Cf. Dannhauer, *Mysterium Syncretismi*, p. 45.

claim of an internal union, particularly when we view this claim on the background of his special interest, namely of blazing the trail for a full union of the churches. For it is to be kept in mind that while Calixtus, for the time being, did not demand more than mutual recognition, toleration and co-operation, his aim was a complete union. The conferences at Cassel and Berlin (see chapter III) and the development of the nineteenth century drew the consequences from the theories of Calixtus.

4. *The Question of Co-operation.*

The question of co-operation between churches of differing creeds cannot here be discussed in all its bearings. But the problem can be made practical for discussion by two statements: (1) There can be co-operation only where such co-operation does not involve a practical denial of confessional principles. (2) But even in cases not necessarily involving such denial a practical interest may forbid co-operation, in cases namely where there would be reason to believe that by force of circumstances it would be productive of indifferentism and unionism with regard to essentials.⁴¹

5. *Calixtus Failed to Appreciate the Reformation.*

Calixtus failed to appreciate the Reformation as a creative epoch in the doctrinal development of the Church. Prof. Tschackert, himself an advocate of irenics as to the relation between the Luthetrans and the Reformed and strongly opposed to the seventeenth century Lutheranism and sympathetic with Calixtus, writes at the close of his article on "Georg Calixt" in the *Realencyklopaedie*: "As regards his irenics, we shall acknowledge and highly appreciate his good intention. But in taking the posi-

⁴¹ Cf. Neve, "Die Galesburger Regel," and "Die Kirchengemeinschaftsfrage und der Schriftbeweis."

ion that the Apostles' Creed and the consensus quinquaecularis is the best representation of Christianity he proved that he did not have the proper appreciation of the religious contents of the Reformation. Upon the standpoint of Calixtus the historic reformation of Luther loses its specific value. The natural consequence was indifference towards the confessions of the Church, which evidenced itself in the conversion of Lutheran princes and princesses to Roman Catholicism."⁴² Calixtus was Lutheran in name, but he ignored the historic foundation of his church. Dannhauer remarked correctly that in following Calixtus, the Lutheran Church would have to cease praising Luther and his reformation and apologize for the schism that had been caused in Protestantism. Even Bauer⁴³ felt constrained to remark, that from the standpoint of Calixtus and in consistency with his theories the Reformation needed not to have taken place. Characteristic of his position was the answer he gave to prince Anton Ulrich of Brunswick, who had asked him whether a Protestant princess could marry with good conscience a Roman Catholic king. He answered as follows: (1) The Roman Catholic Church does not err in the foundation of faith and in the matter of salvation. (2) Consequently the changing of one's church relationship from Protestantism to Roman Catholicism is permissible.⁴⁴

6. *Humanism.*

The humanistic trait in Calixtus had much to do with his more liberal views in dealing with denominational problems. Baur also made the remark that Calixtus favored a development from the purely Christian to the generally human ("Er lenkte von der Religion zu dem allgemein Menschlichen.") Here, perhaps, was the real root of his conflict with Lutheranism. In the introduc-

⁴² Third edition by Hauck, III, p. 647, 30ff.

⁴³ History of the Christian Church IV.

⁴⁴ Meusel, Kirchl. Handlexikon I, 634f. Cf Schmid, pp. 200, 209.

tion to this chapter we have acknowledged that humanism could have had a beneficial influence upon the seventeenth century Lutherans. We had reference, however, only to form, method, temper. Humanism makes the theologian freer, more scientific, and helps him to draw lessons from history and psychology. But humanism also inclines to a criticism of the foundations. The hand of God in history is ignored. The Reformation is looked upon as a misdevelopment. Ad. Harnack, for instance, views the history of dogma as issuing in the dissolution of dogmas. The significance of the Reformation is limited in its negative attitude to Rome. The differences between the Reformers are merely theological opinions. Augsburg Confession, Consensus Tigurinus, Formula of Concord, Synod of Dort, Westminster Confession are outside of the history of the dogma. It is not difficult to detect the relation between such views of modern liberalism and the theories of Calixtus. He was the father of modern theology, not only in the union problem, but in numerous other respects. His principles found no general following until after his time. But in these principles we have the beginning of the many and various suggestions for a new construction of Christianity, that have been heard since the age of rationalism.

IV. THE POLEMICAL ACTIVITY OF THE LUTHERANS.

1. *The Charge of Syncretism.*

Especially since the colloquy at Thorn (1645) the term "syncretism" came into frequent use as a charge against Calixtus and his followers. The term was chosen to stigmatize the endeavor of mixing into one Church the opposing confessions of faith. The term was derived from *συγκεράννυμι*, to mix together. In preceding ages the term had had a different meaning. It suggested the practice of the old Cretans of whom Plutarch told in his little writing on Philadelphia that, while they were usually at war with each other, they always united against a com-

mon foe. It was in this sense that Zwingli, Bucer and Melanchthon had suggested a *συγκρητισμόν*, or the formation of a united front against Rome even if a full doctrinal union could not be realized.⁴⁵ But in the seventeenth century the term received the above mentioned meaning.

The polemics between Lutherans and Reformed was much revived about the time of the Westphalian Peace Treaty of 1648. The Reformed, through their chief representative, Frederick William I, of Brandenburg, demanded to be put on a basis of equality with the Lutherans by being acknowledged as adherents of the Augsburg Confession.⁴⁶ To this, electoral Saxony was bitterly opposed. In 1645 the Wittenberg University published two theological opinions against the "Syncretismus diversarum religionum,"⁴⁷ referring to the following passages of Scripture: I Cor. 6:15-16; Rev. 3:15-16; Eph. 4:5-6. Dannhauer, in his "Mystery of a discovered Syncretism" (1648) wrote a kind of history of Syncretism. Here he described as syncretism any kind of a mixture of truth and error, tracing it in the relation between Eve and the serpent, between the sons of Jehovah and the daughters of men (Gen. 6), between the Israelites and the Egyptians and followed it up to Melanchthon, Grotius and Calixtus.⁴⁸ In the many writings of Abr. Calovius, finally, the term came to have exclusive reference to an objectionable approach between Lutherans and Reformed, that is to an attempt of mixing together the fundamentally different doctrines of these two churches. Paul Gerhardt wrote: "They want us to agree to a syncretism such as the Rintelers conceded to the Marburgers. So they plan gradually to dispose our

⁴⁵ Zwinglii Opp. ed. Schueler, VII, 390; VIII, 577. Corp. Ref. I, 917. C. Schmidt, Melanchthon, p. 655. Hering Unionsversuche I, 64ff., 283ff. R. E. XIX, 240, 241, 16. Meusel VI, 529f. LutheranCyclopedia, 474.

⁴⁶ Wangemann, Una Sancta, I, 1 book, 133-36. Stahl, Luth. Kirche und Union 470. Meiern, Westphal-Friedensverhandlungen VI, 275. R. E. XIX, 242ff., 246, 28ff.

⁴⁷ R. E. XIX, 246, 15.

⁴⁸ R. E. XIX, 242, 27ff. Schmid, pp. 288-92.

people to embrace the Reformed religion.⁴⁹ The testimony of the Lutherans against such an undertaking was so strong and so persistent that the term "Syncretist" (Suendechrist) came to carry with itself a blame, of which no one wanted to be guilty, not even Calixtus himself.⁵⁰ Paul Gerhardt wrote in his last will and testament to his son: "Be careful to study the sacred theology at pure schools and in unadulterated universities, and beware of syncretists, for they seek the things of this world and are neither true to God or man."⁵¹

2. *Jena Versus Wittenberg.*

It has been emphasized again and again that Lutheranism cannot agree to a clear cut separation between religion and theology, especially not after the suggestions of Calixtus. But it has also been indicated that the seventeenth century Lutherans had lost themselves in an intellectualism which ignored entirely the necessary distinction between confessional substance and matters that are purely theologumena. Here Wittenberg had been leading. The real defect in the position of the Wittenberg University came into light in an abortive confession, composed and proposed by Abr. Calovius. It was his "*Consensus Repetitus*," etc., of 1664.⁵² This new symbol against syncretism went far beyond the Formula of Concord in rendering decisions on theological problems. Following the order of the Augsburg Confession, we have in eighty-eight sections always first the true doctrine, introduced by a *profitimur*; then follows with a *rejecimus* the rejected error; finally there was a proof quotation from the writings of the Helmstedters (Calixtus, Hornejus, Latermann, Drier). Among the things rejected as downright heresies are the following: that

49 Langbecker, Paul Gerhart, 23ff.

50 Cf. R. E. XIX, 242, 50ff., 246, 15.

51 Langbecker, p. 229; cf. Lutheran Quarterly, 1907, p. 376.

52 As to full title and related matters see Schmid, p. 367. Meusel, II, 20. R. E. XIX, 248, 53ff.; 254, 51ff. Schaff, Creeds I, 351.

the article of the Trinity is not clearly revealed in the Old Testament, and that the believers of the Old Testament should not have known this doctrine; that the Angel of Jehovah is not Christ; that the Old Testament believers did not know and believe the doctrine of Christ's person and office; that even outside of the sacrament Christ is not bodily present with all believers; that Creatianism is not a heresy; that the existence of God needs not be proved by theology; that newly born children have no real faith; that John 6 speaks of the Lord's Supper; that Romanists and Calvinists can belong to the true Church; that they can have a hope of salvation and are not to be condemned to eternal death. Consent to these matters was required for church fellowship. It was the intention to place the Helmstedters outside of the Lutheran Church. Calovius published one work after the other to prepare the Church for an adoption of his symbol.

But Wittenberg did no longer truly represent the Lutheran Church. John Musaeus with the faculty of the Jena University stepped in as a regulating factor and did a valuable service to Lutheranism. He criticised the Wittenberg theologians that in their controversy against Calixtus they had not sufficiently distinguished between necessary articles of faith and matters in which *salve fide et caritate* there may be disagreement. He demanded the recognition of "open questions." A characteristic passage may here be quoted: "In the detailed and thorough discussion of necessary articles of faith, in the interpretation of difficult passages of Scripture, in the dealing with philosophical questions relative to their bearing upon necessary articles of faith, in the method of polemics and in like matters even orthodox and doctrinally pure theologians cannot always be expected to agree. This is especially true of the men at high schools, for they have not been called to lecture before their audiences without further thought of what they have learned of their teachers or read of other theologians; but they are to consider carefully special difficulties and should aim as much as possible to elucidate and to inter-

pret. If this be done, then it cannot be otherwise but that sometimes there will be dissensions in the manner of teaching, in formulating and defending the doctrines of faith," etc. Estimating the theological situation, attention was called to the fact that in matters of knowledge convictions mature gradually and that frequently many have to render their contribution before the full truth is seen. For such ventilation of thought it was said, there must be toleration in the Church. Progress should not be barred by too much insistence upon conformity in detail. The Jena theologians were far from agreeing with Calixtus in his manner of distinguishing between fundamentals and non-fundamentals. Here they were in entire harmony with Wittenberg. To the honor even of seventeenth century Lutherans it can be reported that the *Consensus Repetitus* was never adopted. The large work of Calovius, his *Historia Syncretistica*, was also practically confiscated by the government of Lutheran Saxony.⁵³

3. *The Severity of Polemics.*

The severity of polemics has done much to discredit the cause of the Lutherans against Calixtus. The Reformed and the Calixtians were by no means innocent in this respect.⁵⁴ Yet history shows it to be a fact that the polemics of the Lutherans was very severe. It had been so in the controversies in the closing decades of the sixteenth century. We need only to recall a figure like Hesshusius. A like spirit can be seen at the University of Wittenberg and among the Lutheran theologians of the seventeenth century in general.

⁵³ R. E. XIX, 261, 5ff. For literature on the whole subject see Schmid, 377ff. Gass, Georg Calixtus, 112. Tschackert in R. E. XIX, 248, 46ff. "Der Jenischen Theologen ausführliche Erklärung, (1677), printed in Calovius, *Historia Syncretistica* 1685, pp. 1009ff. Kunze on Musaeus in R. E. XIII, 576ff.

⁵⁴ Hering II, 138, 71. R. E. XIX, 260, 5ff. Kawerau; Moeller's *Kirchengeschichte* III, 311; at numerous places in Wangemann, *Una Sancta*. To be fair it should be remembered that the Reformed had less occasion for bitter polemics than had the Lutherans, because they invaded their territory and, as a rule, had the princes on their side, who protected their interests.

The chief explanation is to be sought in the Lutheran Church's valuation of doctrine. To Luther and his co-aborers pure doctrine was the foundation and the source of the Christian life. And it was their conviction that a little leaven of error leaveneth the whole lump. Therefore they watched jealously over the purity of doctrine. This is the attitude of historical Lutheranism of to-day. But in judging the responsibility of the individuals as members of other churches the Lutherans of to-day do not speak as did the sixteenth and seventeenth century Lutherans. Having studied the history of dogma with a careful regard to cause and effect in the dealing of the human mind with Scripture truth, present-day Lutheran theologians have no difficulty in understanding that at the time of the Reformation there should have been exponents of a spiritualism which had its representatives all through the history of the Christian Church.⁵⁵ The old Lutherans could see in the departure of Zwingli and Calvin and in the adherence to their views by their followers nothing but a willful rejection of plain truth. Their psychology was defective as we have tried to point out (see above in this chapter, III, 1, c).

The seventeenth century Lutherans looked upon Calvinism as their real foe. This may have its explanation to some extent in the aggressive policy of the Reformed against the Lutherans (cf. pp. 25-28; 36-40; especially 41-52), and in the methods of their propaganda, but the chief explanation lies in the fact that they looked upon Calvinism as the embodiment of exceptionally dangerous errors, particularly regarding the means of grace. Hoeneg, court preacher at Dresden, advised his elector to make common cause with the Roman Catholic emperor before giving assistance to the Reformed prince of the Palatinate. Polykarp Leyser declared in a special publication that the Lutherans would sooner co-operate

⁵⁵ As Luther chose to follow the Scriptural realism and mysticism of an Irenaeus and related theologians, so Zwingli, Bullinger, Bucer and Calvin followed the spiritualism of Origen and Bengel with its emphasis upon what appears rational.

with the Romanists than with the Reformed.⁵⁶ Great absurdities were natural in that age. For instance, a man like Hoenegg could publish a book under the title: "Evident Proof that in Ninety-nine Points the Calvinists Are in Agreement with the Arians and Turks." One would think that such voices could be nothing but eruptions of utterly dried up theologians, but then we read that men of deepest personal piety, such as Ph. Nicolai, the singer of "Wachet auf, ruft uns die Stimme," E. Neumeister, author of "Jesus nimmt die Suender an" and even Paul Gerhardt, the nightingale of German Protestantism, expressed themselves in hardest terms against the Reformed, even questioning their chances for salvation.⁵⁷

After the works of Tholuck⁵⁸ it came to be the general opinion that Calovius, Dannhauer, Huelsemann et al. had been questionable characters, utterly devoid of spiritual life. But now we find that the 3rd edition of the R. E. presents an altogether different appreciation of these men. J. Kunze, in his article on Abr. Calovius, remarks: "Tholuck's judgment betrays the narrow position of the pietistic-unionistic school."⁵⁹ Those men were men of their age, of course. The spirit of their polemics cannot be commended and would be impossible to-day. It bears the stamp of the demoralization characteristic to an age that was passing through the Thirty Year's War. But the remark of Tschackert is correct when he says of those theologians: "In the rough hull of their orthodoxy they preserved the religious contents of the Reformation and handed it to posterity."⁶⁰

*Hamma Divinity School,
Springfield, Ohio.*

⁵⁶ Hering, Unionsversuche I, 265.

⁵⁷ See Kahnis, Der Innere Gang des deutschen Protestantismus I, 83. Hering II, 350ff. Langbecker, Paul Gerhardt.

⁵⁸ "Geist der luth. Theologen Wittenbergs," 1852; "Das kirchliche Leben des Siebzehnten Jahrhunderts," 1861; his articles in the second edition of the Realencyklopaedie.

⁵⁹ R. E. III, 653, 24. Cf. Meusel.

⁶⁰ R. E. III, 647, 28. Cf. Kirn on Melanchthon in R. E. XII 537, 1ff.

ARTICLE V.

GOD IN HIS REVEALED PERFECTIONS THE OBJECT OF WORSHIP.

BY PROFESSOR J. M. HANTZ.

The Psalmist in the words, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the Son of Man, that Thou visitest Him? cannot possibly be understood to mean, what similar words have too often meant at other times and places, and the doubt stated at the opening of Whewell's *Plurality of Worlds*, namely, that the greatness of God's power, and His glory as manifested in the universe, furnish any reasonable ground for a doubt as to the possibility of his superintending providence being exercised in favor of so mean a creature as man. Of all the nations of the earth the children of Israel were the very last to whom such a thought could have suggested itself—they whose whole history from the first covenant of God with their great ancestor exhibits scarcely anything else than a continuous record of such special superintending acts of providence. The very name by which God made Himself known in His first message to their people as a nation, is one which especially marked His personal relation to their forefathers and to themselves, as not only the God of the universe, but in a special and peculiar manner as their God, "Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." (Exodus 3:15). The law which was delivered to them upon Sinai was introduced in like manner by words which denoted God's personal relation to and providential care over themselves, "I am the Lord thy God, which have brought thee out of

the land of Egypt, out of the house of bondage." The lawgiver was He of whom it is said, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." Every precept and every ceremony of that law was such as in an especial manner to acknowledge the personal presence of God among His people, as their protector and their ruler.

And of all the children of Israel David was one of the very last who for a moment could have felt a doubt concerning the personal providence of God, as exercised over mankind as a body and over each individual man in particular. David, whose whole life, from his youth to the day of his death, from the day when he went forth to fight the Philistines in the name of the Lord of Hosts, and in the confidence that the Lord saveth not with the sword and spear, to the day when on his bed of death he commanded his son, "Keep the charge of the Lord thy God, to walk in His ways, . . . that thou mayest prosper in all that thou dost, . . . that the Lord may continue His word which He spake concerning me,"—whose life, I say, throughout was one continued course of special experiences of God's providence in favor or in judgment,—David who, when partly in the bitter anguish of his soul and partly as the prophetic representative of Him who was to suffer hereafter, he prayed in great distress, yet claimed his personal relation to God in the complaint, "My God, my God, why hast Thou forsaken me,"—David surely of all men was the very last to harbor a moments doubt of the fact of God's superintending care of men, however he might wonder at the great condescension which that care implies.

And yet, though a doubt of this kind can not be harbored by any man, whether Jew or Christian, who conducts his reflections on the nature of God under the guidance of God's revelation of Himself in Scripture, it is nevertheless also true that there is a tendency in such reflections, when conducted apart from the light of Revelation, to lead to this very doubt, whether the God to whom such mediations point is really such a

Being as to exercise a personal and providential care over His human creatures. I do not for an instant say that this is the proper and legitimate consequence of such mediations; but simply that it is one with which as all history shows us, men are very apt to fall when they look upon God as an object of speculation rather than of worship, and meditate upon His nature and attributes apart from the knowledge which revelation conveys and from those religious feelings and associations which the very existence of a revelation necessarily carries with it. To any man who believes in the existence of a revealed religion, it is impossible to doubt of the fact that God is mindful of man; for the very circumstances, that God has given a revelation to man, is itself the strongest and most convincing instance of that providential care—is itself a proof that He does “visit the Son of Man,” in providing for the greatest of his needs. But to one who has been trained in opposite habits of thought, to one who has learned to look upon the religion of his country, “the popular religion” as some contemptuously style it, not as the revelation of God, but as the invention of man; to one who has learned to regard it as the first duty of a thinking man to think differently from his neighbors upon religious questions, to aim at something original and elevated and superior to the superstitions of the vulgar, there does exist, in no small degree, this danger—attended partly on such speculations in themselves, and still more in the spirit in which they are undertaken—namely that in his desire to emancipate himself from what he believes to be narrow and superstitious modes of belief, he may be led on to the doubt or rejection of those great truths which lie at the basis even of superstition, which are implied in belief, in which, in prayer, in praise, even in their most unenlightened expression.

That this tendency really exists, and that, when uncontrolled, such are its natural fruits, may be seen clearly by examining its influence in those cases in which it has had the greatest amount of reason to justify its exercise, and the least amount of counteracting claims to modify

its results; namely in the efforts made from time to time by heathen philosophers to rise above the errors and superstitions of the ordinary belief of their countrymen, and to attain to a purer and truer conception of the nature of God. In almost every instance, we shall find that the truth which is gained on one side is lost on the other; that in proportion as philosophy succeeds in setting itself free from the superstition which acknowledges God's many and lords many, framed after the likeness of men, in the same proportion it lessens the belief in the practical relation of God to man, it removes God away from all influence upon, or interest in human things. In reading the reflections of the wisest of the heathen writers on the nature of God and His relations to the world, we are often struck with admiration at the sublimity of the thought; we are often moved to respect and sympathy by the piety of the intention; but we can not help also feeling that in proportion as God has become the object of pure and exalted contemplation, in the same proportion he has ceased to be the God needed by man's religious emotions, the object of his prayer and worship, the God who is mindful of him, who hears his cry and will answer it. A God of the intellect, philosophy unaided by revelation, has sometimes succeeded in portraying; in a God of the feelings, it has been altogether wanting.

On the contrary, they express a conviction which lies at the root of all natural as well as revealed religion, a conviction which no man ever felt more deeply or throughout his whole life had more reason to feel, than the Psalmist—a conviction which may be regarded as the distinctive feature which separates that conception of God's nature which is properly a religious one from that which is merely a philosophical speculation; without which indeed there is no real belief in God at all.

The root and groundwork of all religion, the natural and proper expression of that religious instinct which God has implanted in the hearts of all men, is the impulse which leads men to pray. In this, which exists and makes itself felt long before we are capable of speculating about

the abstract nature of God or drawing inferences from the visible works of God, is found the primary source from which all inquiries concerning the nature of God set out and to which all, if they would not be utterly bewildered and wander at random, must ultimately return,—the conviction, namely, of man's relation to God as Person to Person, of man's dependence upon God, of man's power to ask, and God's power to give, such things as that dependence makes necessary. We may pervert that conviction, as heathen superstitions perverted it, when we degrade the Personality of God into a mere image of human nature with its passions, its weaknesses, even its vices; but we prevent it no less, nay rather we destroy it altogether, when, as the majority of heathen philosophers did, and as some in Christian times and countries have also done, in our reaction from the error we destroy the truth of which it is the abuse, and we lay the ax to the root from which all true as well as all false religion must necessarily spring,—when we represent God under a form which makes Providence a fiction and Prayer a delusion, as an impersonal Principle, as an immovable Intelligence, as an inexorable Fate; as a Being, whether acting consciously or unconsciously, intelligently or blindly, who has no feeling for the wants of man, and is inaccessible to his prayers.

That such is a not unfrequent result of speculations which seek their theology in the phenomena of the universe rather than in the feelings of the human heart, has been too clearly shown in the history of human thought in all ages and unhappily, not least in our own.

But a knowledge of the errors into which heathen philosophy fell in the absence of a revealed religion, would be of little value to us, had it not also a partial bearing on ourselves; pointing out our own temptations and our own safeguards; in leading us to the conviction that it is by the blessing of God's revelation alone that we have been preserved. So far as indeed we are preserved, from similar errors; that by the neglect or misuse of that blessing, we incur a like danger with those from whom it

was withheld,—a like danger; but with a far heavier responsibility. The philosophy and science of our day, as of the days of old, different as it may be in its purpose, in its method, in its value, is the offspring of the same human mind, is conducted under the same laws of human thinking, is liable to be carried on in the same spirit and to the same result—with this great difference, however, that when so carried on, it errs, not in ignorance of revelation, but in defiance of it. To our time indeed, and to our danger, the words of the Psalmist point more literally and directly than to any other. It was by considering the heavens, the works of God's fingers, the moon and the stars which He ordained, that one of the leaders of modern thought was influenced, which while he marvelled at the Creation, to deny the Creator; to assert that the heavens declare the glory, not of Him who made them, but only of those who observe and discover their laws. And it is this very conception of universal law and order, which science discloses as pervading the material world, which is liable, if contemplated in an irreligious spirit, to lead our thoughts away from God who is mindful of man and visits him; to represent to us a God of science who is not the object of worship; to set before us an Intelligence, it may be, manifested in the grand scheme of the universe; but to hide from us the personal God of each one of us, *our* Father who is in heaven.

I say not, God forbid that I should say, that such is the natural and legitimate result of scientific study—I say it only of such study when pursued in an irreligious spirit. If the philosopher of the present day in a Christian land, follows the example of the philosopher of old among the superstitions of heathen worship—if he learn to look upon the religious belief of those around him, the popular belief, as it is sometimes contemptuously called, not as the revelation of God, but as the invention of men, and of men less wise and less enlightened than himself,—if, turning aside from the representation that God has given us of Himself in His Word, he betaketh himself to the

discoveries of science to obtain a higher and truer theology; proclaim that the best and the only true manifestation of the Divine Intelligence is to be found in the law and order of the material universe—then it is indeed true that instead of a living God, he will find only an inexorable Fate; instead of a Father who pitieth his children, he will find only a personified Necessity, which passes by them unfeeling and unheeding; instead of a Divine Providence, accessible to the prayers of man, he will find only an indissoluble chain of phenomena, without beginning and without end, of which no link can be broken and no bond be loosened by all the needs and sorrows, by all the cries and prayers, of suffering humanity.

It is as a check and a warning against this perversion of scientific study to guide its researches in a right spirit, and to add to them that which they cannot supply for themselves, that the witness of Divine Revelation offers an aid, needed indeed at all times, but needed especially now. If we turn to the sacred record of God's creation of the world, whatever, difficulties we may find in our present ignorance, (and they are difficulties more of ignorance than of knowledge) in interpreting the language on minute and subordinate details, we cannot possibly overlook or mistake the two great leading religious truths which stand side by side on its page,—the twofold revelation of one and the same God, as the Creator of the material universe, and as the Personal Providence that watches over the life and actions of man. The first duty of man is enjoined upon him as the command of God; the first sin of man is disobedience against God; the first dim shadowing forth of man's deliverance from the power of sin is the redemption provided by God. We are not told that man transgressed against the moral order of things; we are not told that he disobeyed the dictates of his own reason; we are not told that he felt the reproofs of an accusing conscience. All this may be very true, but it is not the truth which the Bible is especially given to teach us. Still less are we told, what is the very falsehood against which the Bible is especially given to guard us,

that man was created as a part of the world and under the general laws of the world, that his creation was a step in the development of forces acting under some natural and necessary impulse, that his fall was but a further continuation of that development, a stage in that course of progress which was determined for all things from the beginning. It is not man's physical nature, as connected with the material world; it is not even his moral nature, as one who is a law unto himself, that the opening of Scripture brings before us, but his religious nature, as a being dependent upon God, bound to obedience towards God, placed in intimate personal relation to God as visiting and watching over him. From the moment of man's first existence upon the earth, he stands before God in a relation peculiar to himself—a part indeed of God's visible creation, yet a part depicted more in contrast than in likeness to the remainder; created to have dominion over his fellow creatures; created in the image of God, capable of converse with God—a person and not a thing. This, which is the first teaching of the Bible, is also the last, the lesson inculcated throughout the whole volume. Throughout the Old Testament, God is manifest in this relation, to our first parents, to the patriarchs, to the chosen people, as their God, as the one object of their obedience and their worship. In the New Testament the revelation, for which the Old was a preparation, stands forth perfect and complete, God revealed to us, not merely as personally related to man, but as Himself becoming man. The doubt that may perchance have lingered still, in the mind considering the glory of the Creation, vanishes away before the condescension of the redemption. If He who made us after His own image is mindful of us, how much more He who took our nature upon Him? If He who is our Ruler and Governor visits us, how much more He who is not ashamed to call us brethren? The whole volume of Holy Scripture from the beginning to the end, is one continuous record of God's love and care for man, in creation, in government, in redemption; and, as such, it is a revelation, not for

this or that age alone, but for every generation of mankind, as our best and surest safeguard against an error into which human thought in every generation is too prone to fall.

The source of that error is common to men in every age; for it is but the exaggeration and misuse of a tendency given us for good, a tendency to which, when kept within proper limits, is due all system and progress in man's knowledge. Man, in the progress of his knowledge, is ever striving after unity, even seeking to reduce many phenomena to one general principle. To find some one general law, whose comprehensive formula shall embrace all the facts of the universe in one system, is the distant goal which science sets before it, the end to which all its generalizations seem ever striving to approach. To reduce many effects to one cause, many phenomena to one law—to this tendency are due all the grandest triumphs of true science within her own proper field; but to this are also due the most pernicious errors of false science striving to establish herself in a field which is not hers. The boundaries of one and the other are clearly marked out alike by the consciousness of man and by the word of God. Obliterate distinctions, frame general laws as we will, there is one distinction which stands out marked and prominent at the basis of all philosophy and all religion, a distinction which neither philosophy nor religion can set aside without destroying themselves at the same time—the distinction between mind and its objects, between moral and physical law, between liberty and necessity;—in one word, between persons and things. Man, like the material world, is the work of God; but man, unlike the material world, can know that he is the work of God, and can worship the God who made him; and man, unlike the material world, can obey or disobey the law which God has given him.

To obliterate this distinction, to reduce the moral and religious being to a mere item in the visible universe, to be illustrated by physical analogies and explained by physical laws—such has been the constant effort, in every

age, of sophistry and science, falsely, so-called—an effort varying in its form and details according to the character of its age, but one in its principal throughout. At a time when physical philosophy maintained that the whole visible world was in a state of flux and change, as a series of mutable phenomena, coming and going, appearing and vanishing, with the passing moment, the sophist of old came forward to apply the same theory to the nature of man. Man, and the laws of man's conduct, were in his eyes but a part of the course of nature, fluctuating and unstable as the rest, varying at different times and in different places, according to the caprice of the individual or the interest of the legislator. In our day, when physical philosophy has assumed an opposite aspect, and the material world is no longer the scene of fluctuation and mutability, but of law and order, and invariable relations of cause and effect; a modern sophistry is equally ready to transfer this theory also to the moral and religious nature of man; to talk of necessary determination and unvariable antecedents of the human will, to tell us that one law of cause and effect reigns supreme over mind as well as over matter; that the actions of men, like the other phenomena of the universe, are but links in the chain of rigid and necessary consequences. Against the one perversion, as against the other, the language of Scripture furnishes a standing protest, and, if read aright, a safeguard. From the very beginning of the world, man stands out, apart and distinct from the rest of God's creation, alone made in the image of God, alone subject to a moral law, alone capable of obedience or disobedience to that law—God is revealed in a relation to man, as He is revealed in relation to no other of His visible creatures, as the Being to whom are due obedience and worship, not as God merely, but as our God, the personal Lord of His personal creatures. As the God of Abraham, the God of Isaac, and the God of Jacob, God is not the God of death, but of being; they to whom He reveals Himself in this relation have a personal portion in Him, extending over their immortal being as persons,

not merely over the physical condition of their transitory life in the body. The twin sources of man's moral being and his religious being,—the sense of duty, the impulse to prayer—these are two great facts of human consciousness, and of Scripture concurring with consciousness; facts which no true philosophy can ignore, which no false philosophy can obliterate. It is this revelation of a Divine Nature, to be believed in and worshipped, though not to be comprehended,—personal, yet not with the finite personality of man; above and differing from man, yet not wholly removed from man; governing, visiting, loving, sympathizing with man, though without the passions, as without the form of man, with thoughts that are not man's thoughts and ways which are not as man's ways,—it is this union of the familiar with the mysterious, of the personal with the superhuman, of that which can be felt with that which cannot be understood, which makes the Bible Revelation of God a possession and a gift forever to all kindreds and all generations of men who share in the same human nature, who look instinctively up to the same superhuman Maker and Master,—which makes it a lamp to the feet and a light to the path alike of the Israelite of old amid the perils and temptations of Gentile idolatry, and to the Christian now amid the more refined and intellectual, but no less dangerous seduction of high imaginations that exalt themselves against the knowledge of God. Should such seductions at any time have power over any of us, (and who is there among us who can boast that he is wholly free from them?) may it be ours to turn for support and assurance to the book which tells us of God's personal dealings with man, to the prayer which acts in the spirit of that book that so He may be pleased graciously to deal with us—to the record of His protecting presence with His saints of old; of that yet more intimate presence when He walked on earth with His disciples, as a man among His fellow men; to the promise of His perpetual presence with His Church and its members even to the end of the world; in the confidence, that though doubt may

be permitted to try us for a season, and the very progress of our knowledge and quickening of our thoughts may seem for a time to be removing God further from us, yet to the end His answer to our prayer will come if we faint not, and we too may know, in our time and after our manner, if not in visible signs, yet in spiritual consciousness, "that God hath visited His people."

Alliance, Ohio.

ARTICLE VI.

THE DOCTRINE OF SANCTIFICATION AS TAUGHT
BY THE SACRED SCRIPTURES AND
LUTHERAN THEOLOGY.

BY WILLIAM F. EYSTER, D.D.

The Lutheran system of doctrine is not a body of religious teachings gathered at random and mechanically put together. It is developed and wrought out according to a well defined conception of the Sacred Scriptures. This conception is fundamental to the entire structure of its theology and confessions. Founded as they are on the great Christological conception of divine truth which marks the distinction between the Lutheran Church and the other bodies of Evangelical Protestantism, they are well worthy of the profound study of all her members and more especially of all who hold the important position of the gospel ministry, teachers of the Divine Word. Those appointed and ordained to the office of religious instruction and to whose guidance immortal souls have been committed rest under special obligation to attain and teach clear and consistent views on all doctrines inseparably connected with the way of salvation and a holy life.

Our Lutheran Church believes, confesses and teaches that the prophetic and apostolic writings of the Old and New Testaments are the only rule and standard according to which all doctrines are to be proved and interpreted. Therefore all doctrine must be drawn from Holy Scriptures and must be understood according to their plain and positive teaching, as truth given by divine revelation.

The Roman Catholic may content himself with the churchliness of a doctrine: a subjectivist believer with its religious and ethical significance; a philosophing mind with its logical rationality, but the evangelical Christian must be convinced that it is scriptural. He

holds that only the Divine Word founds articles of religious faith. (Gal. 1:18, Smalcald Articles Part II, §15). At various times appeal has been made to the Fathers, the Councils and the Church. It was the Lutheran Reformation that brought out and insisted on an appeal to the Sacred Scriptures. The confessional writings of the Church and of its theologians emphasized that all doctrines are to be drawn from the Word of God alone and insist on the literal sense of the Word in opposition to all fanciful interpretation.

Of late years there has been a growing tendency to make Christian experience a standard of doctrine but it can not be so, rightly judged. While it is a most important element in the interpretation of doctrine in so far as it declares the presence and power of the Holy Spirit in applying God's Word it must constantly be tested by that Word. Says Paul: "He that is spiritual judgeth all things." 1 Cor. 2:15. Nevertheless that judgment must always be recognized by its complete subjection to the Holy Scriptures. 1 John 4:1-2; Gal. 1:8; Acts 7:12.

It will be the aim of the present paper to show how faithfully and how closely Lutheran theology and confessions have in their teachings concerning the doctrine of Sanctification regarded the fundamental principle of the Supreme Authority of the Sacred Scriptures as the rule of faith in contrast with all mere human standards.

In attempting to uphold the doctrine of Sanctification as taught by the Sacred Scriptures and interpreted by Lutheran theology and confessions, in its logical order our first inquiry relates to its true nature and meaning. What is sanctification as taught by the Divine Word? Wherein does it consist? How does it differ from other acts of divine grace?

These are questions of vastly more importance than would at first sight appear. Unscriptural answers and views have been found to exist not only among the unregenerate but even in the Church of Christ. And yet no dear child of God, honestly desirous to know the truth and realize the blessing, but should deeply feel the neces-

sity of the Holy Spirit's teaching in a matter so personal and momentous as this, with whose personal and practical realization is inseparably conjoined our present and eternal well being.

Lutheran theologians in their definition of the Scripture teaching relative to the nature and method of Sanctification carefully discriminate it from its inseparable antecedents, regeneration and justification. We here quote from one of its most distinguished theologians, Quenstedt: "Sanctification differs from regeneration, (1) as to their efficient cause. The latter are actions of God alone. Sanctification is indeed an action of God, but not of God alone, for the regenerate man concurs, not in his own strength but through divinely granted power. (2) It differs in the subject. Man altogether dead in sin is the subject of regeneration; the sinner indeed is the subject of justification, (Rom. 4:5-17) yet one recognizing his sins and believing in Christ;—but the subject of Sanctification is man already regenerated and justified. (3) Sanctification differs from regeneration and justification also in regard to the object. Regeneration is occupied with the production of faith,—justification with the imputed righteousness of Christ; Sanctification with inherent righteousness. (4) They differ in regard to form and results. Regeneration consists in the bestowment of spiritual life and a transfer from a state of condemnation to a state of grace; justification is the remission of sins and the imputation of Christ righteousness, but sanctification is a reformation of the mind, will and affections, and so of the whole man, a restoration of the divine image,—commenced in this life and to be completed in the next. (5) They differ in regard to properties. Both regeneration and justification are instantaneous; sanctification is progressive from day to day. (6) They differ in regard to order. Regeneration precedes justification, and justification precedes sanctification. Sanctification is related to justification as an effect to a cause, and follows it not in the order of time but of nature. Therefore Paul does not use the words indiscrimi-

nately in Titus 3:5. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing or regeneration and the receiving of the Holy Spirit."

The views thus quoted are a most illuminative treatment of the nature and distinctions of the three inseparable doctrines and correspond with the teachings of all Lutheran theology.

The first efficient cause of sanctification is the entire Trinity, says Quenstedt, (1 Thes. 5:23; John 15:4-5) but appropriately the Holy Spirit. (Rom. 15:16; Titus 3:5; Rom. 1:4; Gal. 5:22). These Scripture texts are quoted as showing that not only regeneration, the communication of spiritual life to those spiritually dead, but the continuance of that life in its activity and growth are to be referred to divine, almighty power. Yet as Hollasius teaches, the regenerate and justified man concurs in the work of his sanctification as a secondary cause, subordinate and moved by God, so that he renews himself daily by the powers received from above. The regenerate man co-operates with God in the work of sanctification, not by an equal action but in subordination and dependence on the Holy Spirit. Philipians 12:13.

A great truth that lies at the foundation of all Scriptural representations on the nature of sanctification is that it is in distinction from regeneration and justification, not an instantaneous but a gradual and progressive work.

Says Hollasius: "Sanctification is an act of applying grace by which the Holy Spirit abolishes the inherent remains of sin in the justified man that it may not reign and produces in him internal and external affections conformed to the divine will, that being endowed with the revealed image of God he may live piously, soberly and righteously to the glory of God, the man Holy. The remains of sin are the starting point of sanctification, those remaining after regeneration and which are to be struggled against by daily renovation that they may be diminished and subdued although they can not in this life be

entirely eradicated. Sanctification is in this life partial and imperfect admitting degrees and therefore it never attains the highest acme of perfection. For sin remains in the regenerate, affects their self-control, the flesh lusts against the spirit, and therefore our renovation progresses from day to day and is to be continued through life." (2 Cor. 4:16; Eph. 4:16).

The results of our individual experience and observation are in full accordance with this Scriptural view. The sincere Christian is conscious that sin has more or less power over him; his corruptions are wounded, dying, but they are not dead. His affections are set on God and heaven, yet how much are they entangled with earthly things. His heart like a needle of the sailor's compass to its pole, points to Christ, but how easily is it disturbed, how unsteady does it often point to him. The spirit has wings, but how short are its flights and how often like a half-fledged bird has it to seek the nest and come back to rest on the Rock of Ages. The regenerated soul like a garden has many beautiful flowers of grace, but vile weeds are there ready to spring up, hard to keep down, requiring constant care and watching. The holiness of the holiest man how far short it is of the holiness of God!

Our Lord illustrates the law of growth and progress in the realm of the spirit by the operation of a similar law in the natural world. "For the earth bringeth forth a harvest, first the blade, then the ear, after that the full corn in the ear." (Mark 4:25). The seed with its germ of life does not spring up into ripened grain instantaneously, but slowly emerges from the ground and by day and night continues to grow, and requires a whole season to come to maturity. A hundred summers shine on an oak before it gains its full growth. Not less than twenty or thirty years spent in growth and progress must elapse ere an infant arrives at full and perfect manhood; ere mind has acquired its full powers, and bones and muscles their utmost strength. And besides the lapse of many years how much care and watching, food and medicine are needed to preserve life and guard it from the acci-

dents and diseases ever threatening its destruction. Yet this work of years needs but an instant of time, a wrong step, a point of steel, a pellet of lead, a drop of poison to undo. Death is often perfected in a moment. So sin, a subtle poison may do its fatal work in a moment of time, and from a state, pure and holy, the sinner may become a wretched, lost being. But different from this is the work by which a regenerated, justified soul is led toward a state of perfected holiness, unless in such extraordinary cases as that of the dying thief, suddenly gaining meekness for heaven. What a contrast this to the slow progress of the best in grace. Years may come and go since their conversion; many Sabbaths enjoyed, many sermons heard, the Bible and good books read; many precious communions enjoyed, many prayers offered; many providences sent to keep on the way of divine life, blessings that should have led to repentance, waves of trouble that should have lifted higher on the Rock of Ages;—and yet how slow and partial the progress, how far from attaining the goal or being perfect as our Father in heaven is perfect.

The Christian believer learns by sad personal experience what is in full accord with the experience of God's saints recorded in the Bible, that when they would do good evil is present with them; that it requires a struggle to keep the heart holy, unspotted from the world. But to rise! that requires such sustained and continued efforts as those by which the lark soars toward the sky through constant beating of the wings. It requires earthy and satanic influences to make a soul sin. But it needs Almighty God to make a saint. The vase, the statue or beautiful painting which it required the highest skill and long hours to make may be in a moment shattered by a mad man's or a child's hand.

And yet though the work of sanctifying grace in the believing soul unlike sin, but like the seed and the leaven is slow and gradual, it is God's revealed purpose to bring his believing children along the path of increase and growth toward the attainment of perfected holiness.

One temptation after another must be met and overcome, one desire after another, which has grown inordinate through long indulgence, must be brought into harmony with the law of holiness. The principles of action although they may be already pure and high require to be confirmed by the discipline of effort; the thoughts of divine truth to be made more clear and controlling. Above all the affections demand to be developed, exercised until they shall spring spontaneously toward Christ on His cross and on His throne; until they shall fully and purely control and impel the whole moral action, make duty a delight, privation a pleasure if borne for God, and death a sure and immeasurable gain.

But it is not until long seasons of effort that this magnificent consummation is reached. It is not until sorrows and prosperities, both have brought their ministry from God to the soul; not until the word, works, worship and prayer; self-denial and giving; homes and teachers, —have done their offices and the communion of friends and of the Church and of Christ; contemplation, study, prayer, self-scrutiny,—all have taught and disciplined the soul and brought it in a measure to the likeness of Christ. God does not create even this result by one motion of His power, but He originates the forces and the laws, and places the man whom they shall affect in the attitude for this, and leaves them to work under His gracious spirit to their blessed development. And so all are made the result gives glory to Him only.

The Doctrine of the Lutheran and Reformed Churches embracing the great body of Protestant Christians agree in teaching that according to the Divine Word and the universal experience of Christian believers, sanctification is never perfect in this life; that sin is not in any case entirely subdued, so that the most advanced believer has need as long as he lives daily to pray for the forgiveness of sins. Conflicting views and theories have arisen and been maintained at various periods of the Church's history. The question at issue is not as to the duty of believers. All admit that we are bound to be perfect as

our Father in heaven, at least as to the aim and goal of our desires and efforts. Nor is it a question as to the command of God, for the first, original and universally obligatory commandment is that we shall love God with all our heart, and our neighbor as ourselves. Nor does the question concern the provisions of the gospel. It is admitted that the Gospel provides all that is needed for the complete sanctification and salvation of believers. What can we need more than we have in Christ, His Word, and sacraments? Nor does the question concern the promises of God, for all true Christians rejoice in the hope founded on the Divine promises that shall be ultimately delivered from all sin, not only from its penalty, but for their being transformed into the image of Christ. Notwithstanding all this conceded universally it is evident that unless sanctification be an exception no one of these promises, except that which concerns justification is perfectly fulfilled in this life. Justification does not admit of degrees. A man is either under condemnation or he is not. Therefore from the nature of the case justification is both instantaneous and complete at the moment a sinner believes in Christ. But the question now is whether God does promise to make His believing children perfect in holiness in the present life and do we see cases in which according to the divine standard of perfect holiness such a state has been unquestionably attained?

The Lutheran and Reformed theology and confessions concur in a negative answer and base the reasons on such considerations as the following:

1. The spiritualizing of the divine law and the unchangeableness of its demands. It condemns as sinful any want of conformity to the standard of absolute holiness as exhibited in the Divine Word. Any thing less than loving God with all the soul, mind and strength, and our neighbor as ourselves, is sin requiring constant forgiveness.

2. The express declarations of the sacred Scriptures that all are sinners, not simply that all have sinned but that all have still sin remaining in them. "If we say we

have no sin we deceive ourselves and the truth is not in us." (1 John 1:8). "In many things we all offend." (James 3:2). Such declarations of the sacred Scriptures that none are righteous, no not one, that all come short of the glory of God, that no flesh living is just in the sight of God are universal, refer to all men, to Jews and Gentiles; to the renewed and the unrenewed, to babes in Christ and to mature Christians. As portrayed in Scripture the spiritual life of believers is a repetition of conversion to the end of their course; a constant turning unto God, a constant renewal of confession of sin, repentance and faith; a dying unto sin and living unto righteousness. This is true of its statements concerning the saints, patriarchs, prophets and apostles of whose inner experience the Bible gives us any account.

3. More definitely is this truth taught in those passages of Scripture which describe the conflict in the believer between the flesh and the spirit. That the seventh chapter of Romans is an account of St. Paul's own inward life at the time of writing the epistle is clearly true and such has been the belief of the great body of evangelical Christians in all ages of the Church. If this belief be true, then St. Paul so eminent for his piety and consecration was not free from sin.

At a still later period of life when he was just ready to be offered up, he writes to the Philipian Church, "Not as though I had already attained; either were already perfect, but I follow after it that I may apprehend that for which I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus." It is easily evident that to Paul's view perfection was unattainable in this life, but yet to be the goal of a persistent strenuous pursuit and effort. Perfection is the attainment of all conceivable excellence. It is long as eternity,—expansive as God. Perfection is to be the Christian's mark; yet never will the aim be so true

as to strike the golden center. Perfection of character, a blessed end, yet even to his dying hour it will be but this: "I count not myself to have apprehended." Christ is our mark—the perfect standard. But be as holy as you will there is a step nearer, and another, and so infinitely on. To this object the Master gave Himself with singleness of aim. He found a purpose to which he gave the undivided energy of His ardent soul: This one thing I do, "I press toward the mark."

A parallel passage in Gal. 5:16-26, is addressed to Christians generally. It recognizes the fact that they are imperfectly sanctified and urges them to strive after complete conformity to the image of God. So St. Paul writes many letters to his converts in which he assumes that they are holy; that they are living in conscious, happy fellowship with their Father's Saviour and under the quickening influences of the Holy Spirit. Yet he finds it necessary to reprove, rebuke and exhort them. He takes it for granted not only that they have much knowledge to gain, but, much of elementary goodness to acquire; that their sanctification was by no means complete, that it was proceeding at a greater or less rate, depending on the use they made of the means of grace at their disposal.

To him who unlike Paul fails to recognize the remains of indwelling sin and imagines he has already attained a great part of the Bible recording the experience of God's ancient saints must lose its true meaning and value. What practical use can he make of many of the Psalms, vehicles through which the people of God have so long poured out their hearts in penitential prayer? How can he sympathize with the great prophet Isaiah when in the immediate presence of the Divine Glory he cried: "Wo is me, for I am undone because I am a man of unclean lips and dwell amidst a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Or the similar confession of pious Job in the same awful presence. And so do holy men of God throughout Scripture come into the Divine Presence, with confession of sin and imperfection,

praying for mercy and pardon, not only for what they were, but for what they are.

4. The use of the Lord's Prayer by all Christians contains the express acknowledgment of imperfect holiness, "Forgive us our trespasses." When ye pray thus say, Who can thus pray and not recognize that he daily needs the blessing for which he prays?

5. Appeal may yet be made on this subject to the almost unanimous testimony of the Church universal. There are no forms of worship; no formulas of private devotion in any age or part of the Church that do not contain confession of sin and prayer for forgiveness. The whole Christian Church unites to say: "Have mercy upon us miserable sinners!" There is in every believer an inner consciousness of his need of mercy. He knows that his state of sanctification is not yet complete. He knows that he is not yet what he might and ought to be. Some may call their sins infirmities, weaknesses, deficiencies. But whatever they may call them they know they need God's mercy; that they have not yet attained a state of perfect holiness.

I have dwelt so long upon this part of my subject because unscriptural theories, ancient and modern have been advanced, Pelagian, Roman Catholic and Arminian, and especially because of a class of religionists is in our own midst, usually known as Perfectionists, who claim to have for themselves attained a sinless state. However sincere many of this latter class may be and however excellent in life, we can not accept their theory whom we contrast it with the plain and positive teaching of the Divine Word and the almost universal experience of Christian believers. It will, I think, be found that the claim to a sinless state is based upon lowered views of the standard of perfection as taught in the Word of God. They all agree in calling that perfection which is not perfection either in the sight of God or of an enlightened conscience.

The doctrine that thus teaches that sanctification in the present life is partial and progressive is in full accord

with Scriptural teaching and Lutheran theology. When I turn to the Great Teacher to learn of Him, or when I read the letters of His inspired apostles, or when I consult the experience and history of the Church in all ages, I conclude that sanctity of heart and life has its germ and its growth; that the height of the Christian life is not attained by one leap but only by freely, patiently, persistently employing all these sources of spiritual help and improvement which our Divine Father has placed within our reach. Ever looking forward to the time when we with all God's redeemed Church shall be presented to our redeeming God "without spot or wrinkle, or any such thing, but holy and without blemish."

Meantime we need to be urged to take a loftier view of our possible attainments now and here. By all means let us correct our thoughts of it, if they have been low and narrow. Let us raise our ambition and aspire and endeavor after the heights of holiness which rise far and high beyond our present standing place. Above all we need to learn that there is a great help to be gained from the Holy Spirit in an upward course far greater than we have yet availed ourselves; a fountain of blessed power from which to draw, to which we come far too unfrequently. Let us be more believing and so more prayerful and expectant, and so richer than we ever have been in heavenly influences and elevating power. Our hearts might be holier than they are; our lives more consistent, more light giving. Let us then watch, believe and work as we might and should, even amid the distractions and doubts of the present time. Let us realize that the purchase of our Saviour's work is an overflowing, inexhaustible treasure of grace and life, and then we shall be more like what Christ expects us to be, and do more and better the work he is expecting us to do. Our souls will bear more of His likeness, and our lives will be worthier and nobler, with more beauty dwelling in them, and more blessings flowing from them than in all the years that are gone.

Thus will we be led upwards. From the spot of our

earliest convictions, aspirations and resolutions, through struggling endeavor, through failure and disappointment, through victory and thanksgiving, along paths of penitence and praise, through fields of activity and enterprise; by the exercise of every kind of Christian virtue, gladdening and strengthening the soul,—we shall rise to a higher plane of sanctification, reach advanced truth, attain a more steadfast character; show more of the mind of Christ in everything that tries and proves us, and after the pattern of the Holy One who has called us become holy in all things, with ever growing “meekness for the inheritance of the saints on high.”

Crete, Nebraska.

NOTE. We welcome the article from the pen of the venerable Dr. Eyster who became an A.B., in 1839 and is now within two and a half years of the century mark.—Eds.

ARTICLE VII.

CURRENT THEOLOGICAL THOUGHT.

BY PROFESSOR J. A. SINGMASTER, D.D.

In the *Yale Review* (Apr.) Henry Seidel Canby speaks of the effect of the War on America.

“As for America, does anyone know yet what has happened to America as a result of the war? Of one thing only we may be sure, energy has been loosed here also, an energy of service and public-mindedness such as may well combat and drive from our arteries the toxins of self-regarding individualism long gathering there, and the newer microbes of violence, lawlessness, conceit, and suspicion which the war has engendered. For three reasons—and there may be many more—even a pacifist must be glad that we chose the way of war and responsibility in the spring of 1917. For the first, we have moved forward a whole generation towards national unity and homogeneity. Next, the taste for public service has become common and will be gratified, until the price of loyalty from the worker becomes an opportunity to serve the community as well as the employer or the capitalist. And finally, we realize now, even though we see the future dimly, that America is irretrievably involved in the fate of the world civilization and must assume responsibilities in measure with her strength.”

“Here then are two accounts, ragged and incomplete, but standing one over against the other. The debit side is dark, darker it may be than my imperfect generalizations, how dark only the future can tell. Europe has been “gassed” by the war, and America more than she realizes, that much is certain; the symptoms are evident but not the extent or gravity of the harm. Mustard gas, I believe, leaves no permanent ill effect behind, though for a while it makes the victim a red and prickly rack of nerves. Many are suffering from mental mustard now.

But the deadlier gases have done their evil work too; let us face that fact and make allowances."

"The Federation of Christian Churches in America" is discussed in the *American Journal of Theology* by Dr. George Cross of Rochester. We present what he has to say about the forms of Christian unity. If his interpretation be correct, many in the old historic churches will hesitate to enter the Federation.

"It is necessary to say a word about the forms in which the working out of this Christian unity shall come to expression. We shall confine our attention to those modes of expression which have been the most commonly recognized in the churches, namely, the liturgical, the confessional, and the institutional.

"1. The liturgical expression of Christian unity,—the spirit of devotion has tended in Catholicism to regularity and fixity of form, in Protestantism to spontaneity and freedom. Both are natural consequences of their opposing conceptions of the nature of Christianity. The former tendency flows from the view that the Christian salvation issues from the entrance of a heavenly order into the disorder of our earthly existence, demanding conformity as a condition of salvation. Here the liturgy becomes a system of rites or ceremonies revered as vehicles of the spiritual life and is to be observed in strict obedience to authority. The latter tendency accords with the view that the relation of the individual to God is immediate, and that his worship expresses the effort of his own free spirit to come into communion with God. It nurtures the habit of private devotion and varies with the moods of the worshipper. In public devotion it degenerates sometimes into irreverence.

The federation movement will tend to modify greatly the worship of the churches that come within it; for it will tend to produce that deeper appreciation of the worth of the individual Christian which issues from the discovery anew that in the exercise of his personal faith in God the Christian finds a member of a communion of

faith, and that in his personal devotions he is consciously an organ of its expression. This organic relation to the universal Christian spirit is especially manifest in the act of public worship, for there the communion character of prayer and praise to God comes to consciousness powerfully. Out of this richer sense of spiritual communion is supplied a corrective of the deplorably common looseness of public devotion in many Protestant churches. While, therefore, the future liturgies of the churches must be free from the sacramentalism that regards any rite as essential to salvation, or that allows proxies in the religious life, and while they will be various and flexible, in keeping with the variety of types of spirituality in the churches, they will, on the other hand, take on that more stately and dignified character which flows from the consciousness of a broader and more comprehensive unity.

“2. The confessional expression of Christian unity.— It is officially stated that ‘the federation of Christian churches has a confessional basis....there are certain natural lines of cleavage which must be observed in forming a federation of any other character.’ The federation receives into its membership only the Protestant evangelical churches, and it proceeds evidently upon the doctrinal basis of the Evangelical Alliance of 1846. This Alliance distinctly affirmed that it ‘proposed no new creed, but aimed simply to bring individual Christians into closer fellowship and co-operation on the basis of the spiritual union which already exists in the vital relation of Christ to the members of His body in all ages and countries.’ Its consensus, in nine points, of the various evangelical confessions is distinctly Protestant in tone, but it is not formally offered as a creed, being ‘simply an indication of the class of persons whom it is desirable to embrace within the Alliance.’ This amounts to saying, of course, that if some other test than the doctrinal be found a better and surer indication of the persons whom it is desirable to associate in the movement this will be of greater interest than the doctrines they profess.

“What the Alliance sought to do with individuals the

federation seeks to do with churches. In its preamble to the Plan of Federation it says (to repeat a quotation already given): 'In the providence of God, the time has come fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among men.' Doctrinal discussions are, in fact, carefully avoided because, no doubt, of the danger of a growth of divisive influences. Nevertheless the doctrinal implications of its position must be equally faced sooner or later. The time is ripening for this step. Some of the most significant of these implications may be very briefly indicated here:

"First, there is something of greater worth to Christian churches than the doctrinal beliefs they may hold, since these are intellectual renderings of that which in the souls of men is a more powerful and abiding bond of union, namely, the inner communion with God in Jesus Christ.

"Secondly, this communion with God in Christ is constituted by participation in the divine purpose to establish a universal human kingdom in which the Spirit of God is regnant, and it is thoroughly moral in character, in contrast to the supposed mysterious union of human nature with the divine, which is metaphysical in character.

"Thirdly, the means of establishing this communion are found in all the normal relations of men to one another in this world. These become channels for the communication to one another of the holiest gifts we possess, even life itself. Hereby also we share in the vicarious life and death of Jesus Christ.

"Fourthly, creeds and confessions of faith, being attempts to make clear to our minds the pathway by which this end is to be reached, are worthy of our profound reverence and respect as aids to the religious life, but the acceptance of these creeds can never be a condition of salvation or be binding upon the human conscience. The repetition of them from age to age unchanged is

detrimental to the Christian life, since the latter is always being progressively fulfilled and needs a progressive interpretation. (A curious commentary on this point is supplied in the discussions of 'The Liberal Position' by Dr. Sanday and Mr. Fawkes in the *Hibbert Journal*. When one says, like Mr. Fawkes, that 'Faith is a fixed quantity' and proceeds to reason that an intelligent modern man can still recite the ancient creeds as his own, it is pretty plain that mental equivocations and reservations are unavoidable or indispensable).

"3. The institutional or practical expression of this unity. The Federal Council places its principal emphasis at this point. Organization and methods are of great account in this movement. Indeed they are essential to a unity which is more than mystical or sentimental. It is to be noted that the local Church is the unit of organization for the federation. Local churches are first of all federated, but other Christian associations not bearing the name of churches are associated with them. It is not desired to separate these local churches from the larger corporate religious unions to which they belong; but, at the same time, in bringing them into action in a sphere beyond that of their own denominations the federation is seeking to become an interdenominational organization. It would seem that in the course of time present denominational boundaries must fade away.

"Such a program will require for its execution Christian statesmanship of extraordinary power and skill. Thoroughness of co-operation must be combined with freedom and flexibility. It is perhaps too soon to declare the form it must assume, but one may hazard the statement that neither the monarchical nor the oligarchical form will do. It must be thoroughly democratic. Therefore, cherishing the greatest liberty for the individual person and the individual Church, it may be expected to assume the intercongregational type of organization.

"The scheme involves grave dangers also to both faith and freedom. It involves danger to faith because the attention to those external achievements which are

sought in the social, civil, and political realms may lead men to forget that the chiefest thing in all the world is a humble, contrite heart, and the sin which is charged to Romanism may be recharged some day to Protestantism. The other danger is that organization may be pressed so far that the institution may seem to have a right in itself to exist, and men may forget that the best title any order has to our regard lies in its faithful ministry of the spirit of Jesus Christ to the sinful, troubled, seeking souls of men."

"The Seminary of Tomorrow" is the theme of a discussion in *The Harvard Theological Review* by Dr. William Adams Brown of Union Seminary. Concerning the curriculum he speaks in part as follows:

"The seminary of the future must be a training school for ministers, men, that is to say, who have given themselves to a definite task. All that we do must be shaped to this end. No study must be admitted to the curriculum, no matter how attractive it may be, that cannot be shown to have some direct bearing on the minister's task. And, conversely, no study must be omitted from the curriculum, however great the tax it may make on time and energy, which can be shown to be necessary for ministerial efficiency.

"Next, we must train men for a specialized ministry. If a man is going to be a minister of a particular denomination, he ought to know the conditions of successful service in that denomination. He ought to know the history of his church, its organization, its missionary activities, and whatever else goes to make up the life of the denomination as a whole. The Presbyterian must know the history of Presbyterianism, the Methodist of Methodism, the Episcopalian of his own communion, and so on. Again, the minister must be trained for the special field in which he is going to work. If he is to work in a country parish, he must have one kind of training; if his work is to be among immigrants, he will need another. If his field is a pastorate in an industrial community, or

if he is specializing in religious education, or if he plans to be a foreign missionary, in each case we must see that he knows the things that are essential to success in that field.

"But with all our interest in this specialized training we must be careful never to lose sight of the things we have in common. At the core of all the separate studies of the curriculum there is a body of common knowledge which every minister must possess. It is the knowledge of the Christian religion. What does it mean to be a Christian? Who and what is the God whom Christians worship? Wherein consists the Christian revelation? What shall we think of Christ, of the sin from which he came to deliver us, of the salvation he mediates, of the life to which we look forward here and hereafter? What is the church of which we are ministers, not in the narrow denominational meaning of that term, as Baptist or Presbyterian, but in its unity as the Church of Christ, of which these lesser branches are parts? What is the place which each holds in the unity of Christ's body, and how can we who minister in any one of the parts co-operate most effectively with our brothers who serve in the others? These and such as these are the questions which those of us must face who are working out the curriculum for the seminary of tomorrow."

We quote the conclusions arrived at by Dr. Robert Dick Wilson from a profound study of "Scientific Biblical Criticism" published in the *Princeton Theological Review* (Apr.).

"In view of this mass of evidence, analogy and admission, the following conclusions seem to be justified:

"1. The traditional text has in its favor in the case of the most important of the documents the claim to have been in its original form written by, or for, certain definite persons and to have been written in the places and the times mentioned; and the possibility of their having been written as claimed is supported by the outside evidence that writing was then in vogue, that the literary

forms in which the text is written were then known, that the Hebrew language was then in use, that scribes and copyists were then existent, that the contents are in harmony with what is known of the times when they claim to have been written.

"2. The proof that the copies of the original documents have been handed down with substantial correctness for more than 2000 years cannot be denied. That the copies in existence 2000 years ago had been in like manner handed down from the originals is not merely possible, but is rendered probably by the analogies of the Babylonian documents now existing of which we have both originals and copies, thousands of years apart, and of scores of papyri which show when compared with our modern editions of the classics that only minor changes of the text have taken place in more than 2000 years and especially by the scientific and demonstrable accuracy with which the proper spelling of the names of kings and of the numerous foreign terms embedded in the Hebrew text have been transmitted to us.

"3. From the above given array of evidence and especially from the fact that the destructive critics themselves make use of the traditional text in support of every theory which they have broached, the conclusion is irresistible that the *textus receptus* must be accepted in its *prima facie* consonantal form as correct and reliable in all cases where there is no irrefragable weight of outside evidence against it.

"4. In view of the thoroughly established fact that the vowel signs were not added to the consonantal text till about 600 A. D., and that the vowel letters were subject to change as late as the latest manuscripts, it results that all arguments based on specific pointings must be abandoned unless the pointings can be proven from outside evidence to be correct.

"5. In view of the exactness with which the proper names of persons and places have been transmitted for 4000 years and their general agreement in the parallel passages, the presumption is, that the names for God,

also, have been rightly transmitted. This presumption lays the burden of proof upon the critics, who, in order to establish their theory, arbitrarily and without any direct evidence in their favor, throw out Elohim from every place where it occurs in Gen. 11:3-4, and Jehovah from many passages in other parts.

“Finally, the analogy of the transmission of texts as shown among the Egyptians, Babylonians, Assyrians, Persians, Greeks, and Arabs, shows that there is a presumption against the theory of the critics that the Hexateuch is the result of the work of seventeen or more authors and redactors, combining in an inexplicable and inextricable confusion, three or four parallel accounts and four, or more, recessions of laws representing widely different periods of time and development.”

Dr. Charles E. Schaeffer, of the Reformed Seminary at Lancaster, in the opening sermon preached before the General Synod of the Reformed Church held at Altoona, took as his theme “The Call of of God for This Hour.” The sermon is published in the *Reformed Church Review*, from which we quote the following on the duty of the Church in reconstructing the world.

“The task of rebuilding the physical devastation that has been wrought in war-ridden lands can be entrusted largely to the nations themselves, but the rebuilding of the social, the moral and spiritual life of the world is specifically the task of the Church of Jesus Christ. Her first and greatest mission is to give men a vision of God and to interpret to them the plans and purposes of the Most High. No other institution in all the world can do this to the same degree. Whenever men come into the Church they come as it were into the “House of an Interpreter.’ If she fails to reveal the counsel and plan of God in the world she fails in the discharge of her first and greatest responsibility.

“She is also to be the inspirer of high and noble ideals among men and to furnish the dynamic for their realization in human life. Now life is wholly a matter of rela-

tionships, relationship with God, with man, with the world. The Church has to deal with these relationships. Hitherto she has dealt almost exclusively with man's relationship to God. She has reared great edifices, churches and cathedrals with their spires pointing skyward; she has elaborated wonderful rituals and ceremonies, has perfected music and art and made them tributary to worship; she has built up a great institution expressive of man's attitude and relationship to God. This is not to be despised nor discountenanced. But the currents of the new age are bringing forward other relationships, and the Church must change her program and purpose accordingly. This is the significant feature of the new era, that human and world relationships must be reckoned with the Church is not simply an organization but an organism. The glory of an organism is that it has the power of reproducing itself and of adjusting itself to its environment. The task of the Church as it is imposed upon her by present day conditions, therefore, is that she must function along the lines of these newer relationships. Jesus dealt almost wholly with human relationships. It is surprising that the Church, the visible embodiment of Christ on earth, has so long and so largely overlooked this phase of religious expression. Religion to-day must be articulated in terms of human life. The Church must furnish faith for the great affairs of men. She must provide inspiration for every good work. She must bring religion into the crowd as well as maintain it in the cloister. She must convert every shop into a shrine and every work into worship. This feeling moves like a deep undercurrent in the subconscious life of the world to-day. It is shared by many, but most people do not quite understand its meaning. The Church must so interpret religion, and so readjust her program that these newer relationships of life may be sustained on a Christian basis. She alone can supply the upbuilding, redemptive, vitalizing force that will save society. The gospel is the only power of God unto salvation, whether

we are thinking of the individual, society, the nation or the world."

The Methodist Review (Mch.-Apr.) contains a fine article by Prof. Lyon Phelps of Yale, on "Reading the Bible." The following paragraph is a notable testimony to the living and abiding character and influence of the Scriptures.

What with regular school and college courses in the English Bible and the publication of many first aids to biblical ignorance we have made progress during the last twenty-five years, but it is still true that the young generation to-day are not so familiar with the Bible as was customary a century ago. Ignorant as the boy, the girl, and the man in the street are, however, there is not the slightest indication of any falling away from knowledge among the poets, novelists, and dramatists. The Bible has been a greater influence on the course of English literature than all other forces put together; it is impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of their readers. But what particularly pleases me is that not only standard but contemporary authors exhibit, consciously or unconsciously, intimacy with the Scriptures. So universally true is this that to any young man or woman eaten with ambition to become a writer, my first advice should be, "Know the Bible." Ibsen said his chief reading was always in the Bible, "it is so strong and mighty." Tolstoi knew the Scriptures like Timothy; it is quite impossible to read Dostoevski's novels—and everyone wants to read them just now—without knowing the Bible. For four years in the Siberian prison the New Testament was his most intimate friend. His greatest stories are really commentaries. Andreev, giving a list of the books that had influenced him the most, put the Bible first. Kipling's finest poem, the Recessional, is almost as close a paraphrase of Scripture as the hymn "Nearer My God to Thee," which is a verse-translation of a passage in the

twenty-eighth chapter of Genesis. Every modern novel, every modern play, I read is almost sure to reveal an acquaintance with the great Book. One of the chief features of twentieth century drama has been the dramatization Bible stories, presenting the metropolitan audiences the revelation of human passion where it may be found in its most powerful and convincing forms, and in Stuart Walker's theater version of the Book of Job the sublimity of the speeches is impressive.

ARTICLE VIII.

REVIEW OF RECENT LITERATURE.

NAVY RELIEF SOCIETY. WASHINGTON, D. C.

The Hatchet Of the U. S. S. "George Washington." Compiled by Capt. Edwin T. Pollock, U. S. Navy, and Lieut. (J. G.) Paul F. Bloomhardt, Chaplain. Pp. 258. Price \$1.50.

This is a unique volume. "The Hatchet" is the name of a daily paper—the first of its kind—printed on ship-board, throughout the years 1918 and 1919, to date, to the number of from 7000 to 8000, under the managerial editorship of Chaplain Paul F. Bloomhardt. The issues of 1918 have been gathered together, with an appreciation by President Wilson, who has been a "constant reader" during his several voyages on the great transport, with the result before us. "The Hatchet" contains the world's news, from battle to baseball, received daily by radio. Considering the difficulties of censorship regulations during the period of the war, the publication was a distinct achievement. Two editions have been required to meet the demand for it. We congratulate Chaplain Bloomhardt on his unique editorial success.

HERBERT C. ALLEMAN.

THE MACMILLAN CO. NEW YORK.

Religion, Its Prophets and False Prophets. By James Bishop Thomas, Professor of Systematic Theology in the University of the South, Sewanee, Tenn. 8vo. Pp. xxvii 256. Price \$1.50 net.

In a sense this book is a by-product of the World War. It presents the conclusions of a mind that has thought deeply on the social problems of the age. A pupil of Prof. Nash, of "The Genesis of the Social Conscience" fame, Prof. Thomas had gone to Germany to study the social implications of the gospel under liberal thinkers, but while there he found that the reactionary tendency had set in which led to Pan-Germanism. This apostasy on the part of German thinkers only quickened and strengthened his own convictions, which he has written out in this book.

The book purports to be a critique of the two types of religion which have come down through history in priest and prophet, with the goal of a right evolution of Jesus Christ. The priesthood is called "the exploiting class." The study begins with the Jewish priesthood, which the author treats on the Wellhausen hypothesis, so that the priesthood which our Lord condemns is the legitimate scion of the parent stock. The Jewish priesthood was an imposition, growing up about local sacred places, later organized in an exploiting caste which smothered the life out of Jewish piety. The prophet was the creative religion's genius of Israel. Jesus was a prophet. It is the most valuable part of Prof. Thomas' work that he shows clearly that Jesus rejected the eschatological ideas with which the decadent Jewish priesthood sought to take over the function of prophecy and by which the German School has sought to account for Him. Then follows the growth of the Roman priesthood, of which the conservative Protestant Churches are but spurs. The "Reformations so-called" of Luther, Calvin and Henry VIII were simply transfers of the system from one exploiting class to another. All three failed to recover the Christianity of Christ, which is only now being restored by those who have caught the social implications of the gospel in our own time.

The value of the book is its strong insistence upon the religious and Christian roots of the social idea. An arraignment of the German Empire, however, does not carry with it all the author's implications. An inmate of the insane asylum, who had cords hitched to a table which he seemed to be driving as a horse, protested that he was driving, not a horse, but a hobby, adding in words wiser than he may have comprehended, "The difference between a horse and a hobby is, you can get off a horse, but you can't get off a hobby." The Wellhausen theory comes near to being the author's hobby.

HERBERT C. ALLEMAN.

Without the Walls: A Reading Play. By Katrina Trask.
12mo. Cloth. Pp. 196. Price \$1.40.

The sub-title indicates the general character of this book. Those who are familiar with Mrs. Trask's previous publications of a similar kind, "In the Vanguard," "The Mighty and the Lowly," etc., will know what to expect. She has a fine sense of dramatic art, great charm

of expression, and she holds the reader's interest to the end with an ever increasing power.

This play tells the story of a beautiful devotion between the daughter of a rich and haughty Pharisee "of the straitest sect," and a Roman officer of great purity of character and nobility of soul. The scenes are laid in Jerusalem, at the time of the Crucifixion, and the climax is reached when amid the darkness which rested upon the earth "from the sixth to the ninth hour," both the Jewish maiden and the Roman soldier, who had already been deeply impressed by the teachings of "The Nazarene," accept Him as the Messiah and the Son of God, and pledge themselves not only to each other for life but also unto Him.

JACOB A. CLUTZ.

The Adventure of Life. By Robert W. Mackenna, M.A., M.D. 12mo. Cloth. XII + 233 pp. Price \$1.25 net.

This is a gripping book. It comes, we are told in the advertisement, from the pen of a doctor who served with the British Army through the great European war. The author himself tells us, in the Preface, that "it was begun in a winter night in a little bell tent in the North of France, within sight of a horizon lit by the flash of heavy guns. More than once the hurricane-lamp had to be extinguished lest its faint light illuminating the canvas walls, should attract the eyes of some questing enemy aviator and tempt him to hurl his bombs upon the sleeping hospital. It was completed in a tent still within the zone of war, but somewhat more remote from actual hostilities."

This alone would be sufficient to make the book an interesting one. It would, indeed, be more than interesting to discover just what a man could say on "The Adventure of Life," when he himself was constantly living face to face with death, and was busy fighting death in its most horrible forms as it came to him in the wounded and mangled men from the front-line trenches where death and destruction held high carnival almost day and night. But a greater interest than this, and certainly a higher value attaches to this volume because of its rich treasures of stimulating thought, its remarkable suggestiveness and its fascinating literary style.

The author's standpoint is unqualifiedly theistic, and even Christian. This, however, does not come from any

lack of knowledge of the various materialistic theories by which men have tried to account for the presence of life on the earth and for the existence of the earth itself and of the universe of which it is so small and insignificant a part. It comes rather, from the fact that the author, familiar with all these, has weighed them in the balances of his judgment and has found them wanting, and because of a reverent mind and nature which prompt him to look "through nature up to nature's God." This is well expressed in the following sentences from the Preface: "Personally, I cannot bring myself to believe that life can ever be explained in terms of sheer materialism, and reduced to mere chemical equations, or expressed entirely in the language of the physical or physiological laboratory. The indomitable logic of facts has driven me to the conclusion that behind all and above all there is an intelligent and beneficent Mind, immanent in nature and in the life of man. If this is true we have good reason to hail the future with a glad confidence. . . . I believe that the goal of Nature is Life; the aim of Life is the development of Intelligence, and the object of Intelligence is a knowledge of God."

There are seventeen chapters. The headings of some of the more interesting and important of them are: "The Universality of Life," "The Origin of Life," "The Origin of Man," "Man's Freedom and Man's Soul," "The Revelation of God to Man: Religion," "The Adventure of Death," etc. These titles will also give some idea, or at least hint, of the range and variety and surpassing interest of the discussions to which the reader of this volume is invited. The author has also a rare simplicity and beauty of style which make it a pleasure to read after him.

We might not agree with all of Dr. Mackenna's premises, or with all his conclusions, but we always find him reverent in thought and in language. He always leads the mind back, or forward as the case may be, to the recognition and the humble and adoring worship and service of a personal and holy God, the real creator, upholder and director of all things, and the ultimate End to which all things tend.

JACOB A. CLUTZ.

Studies in Mark's Gospel. By Prof. A. T. Robertson, M.A., D.D., LL.D., Chair of New Testament Interpre-

tation, Southern Baptist Theological Seminary. Cloth. Pp. 145. Price \$1.25.

This is a small book but its value is not to be judged by its size. Dr. Robertson's rank as a New Testament student is guarantee of the scholarship of this brochure and one's expectations are not disappointed on reading the book. One of the chapters, that on the Christ of St. Mark's Gospel, has already appeared in the *Constructive Quarterly*. The subjects of the opening and concluding chapters are those usually considered in an Introduction to Mark's Gospel. They are, the Making of John Mark, the Date of Mark's Gospel, Mark's Gospel and the Synoptic Problem, Peter's Influence on Mark, Aramaic and Latin Terms in Mark and the Disputed Close of Mark's Gospel. Dr. Robertson, along with most modern New Testament critics decides against 16:9-16 as a part of the original Mark. Our chief interest, however, is in his summary of the main features and teachings of St. Mark's Gospel. His conclusion in general is that we have in Mark the same picture of Jesus that the other Gospels—not excluding St. John—give us. The Jesus of history is not different from the Jesus of theology even in our oldest extant Gospel. Soundness of scholarship and fairness of statement characterize every page of this book. We heartily commend it.

JOHN ABERLY.

Prophecy and Authority, a Study in the History of Doctrine and Interpretation of Scripture. By Kemper Fullerton, M.A., Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. Cloth. 8mo. Pp. xviii, 214. Price \$1.50.

In the Introduction to his volume Prof. Fullerton declares that its immediate purpose is to show that the principles which underlie the millennialist interpretation of prophecy must be abandoned, and that an entirely new view of prophecy is to be adopted as a more expeditious and effective method of refutation. However, indirectly the purpose is to review the attitude of the Protestant Churches toward the Scriptures as a principle of authority. The attempt to destroy the faith of Protestants in the Bible as the seat of authority in religion is not new, but the author claims that the present volume contributes something additional in showing that predictive prophecy is based upon a false principle of exegesis

which must be given up for a genuinely scientific method.

After setting forth the design of his volume the author concludes the Introduction with a personal confession, "I am aware," says he, "that the views here expressed differ in form from the views of those to whom this essay is dedicated. But it is because I believe so firmly that there is a faith beyond the forms of faith, and that it is this inner faith which truly unites the living and those whom we wrongly call the dead that I have dared to inscribe this first book of mine to the cherished memory of my Father and my Mother."

To say the least this is somewhat pathetic.

The author maintains that the Old Testament prophets predicted many things which never have been and never can be fulfilled, that the New Testament writers assigned meanings to Old Testament passages which cannot possibly have been intended by their original authors. Moreover, he urges that so-called prophecy is non-moral when it is alleged that a prophet spoke what he did not understand. Only under the old verbal inspiration theory can predictive prophecy be vindicated, but as this is non-moral, artificial and mechanical all predictive prophecy goes overboard!!

The real inspiration of the prophet, says our author, is "a profound spiritual experience." Strange, is it not? that a prophet with *a profound spiritual experience* should undertake to predict things "which never have been and never can be fulfilled." The author declares that "when the hand of the Lord was strong upon Isaiah this did not insulate him, but made his reaction to the electric thrill of the historical crisis in which he then was more immediate and morally significant"—whatever this may mean.

"The New Testament writers who interpreted the prophecies were children of their day, in exactly the same way as the prophets who originally uttered them were children of their day." This assertion is unjustified by facts. The apostles and the prophets, no doubt, had their limitations but they were far in advance of "the children of their day." They were leaders and influenced not only their own generation but succeeding ages. The author defines prophecy as "a kind of sublime philosophy of history whose controlling principle, in its treatment of the history of the race, is an unspoken faith in the providential guidance of the Living God."

The author's aim to discredit millennialism has blinded him to some simple truths. In the first place millen-

nialism is not pure fiction; it is a perversion of the universal hope of the Church of all ages that Christ will surely come again. In the second place, to deny the existence of plain prophecies in both Testaments and their fulfilment is the denial of patent facts whose acceptance is demanded by history and the very genius of Christianity. In the endeavor to save the prophets from being non-moral, he leaves them in a very unenviable plight.

Let it be granted that there have been and are untenable theories of inspiration, that the Bible contains some minor historical errors, and that there are in it statements hard to be understood, are we, therefore, to deny that God did raise up men to whom He gave messages whose full import they did not understand? If Jesus Christ is the Son of God, yea God Himself—as the Christian believes—is it not reasonable, yea certain, that Moses and the prophets should have received the light which enabled them to foretell that which actually came to pass in the history of our Lord?

The Bible is not a cunningly devised fable, but God Himself in His witness to Jesus on the Mount of Transfiguration made the word of prophecy more sure whereunto we do well that we take heed as unto a lamp shining in a dark place.

J. A. SINGMASTER.

Reading the Bible. By William Lyon Phelps, Lampson Professor of English Literature at Yale. Cloth. 12mo. Pp. 131. Price \$1.25.

This book consists of three lectures, on the L. P. Stone foundation, delivered at Princeton Seminary. The titles are *Reading the Bible*, *St. Paul as a Letter Writer*, and *Short Stories in the Bible*.

Written in simple English by a distinguished professor in a famous school, this volume is a strong testimony to the incomparable value of the Bible from a moral and a literary point of view. "The Bible," says he, "has been a greater influence on the course of English literature than all other forces put together; it is impossible to read standard authors without knowing something of the Bible, for they all assume familiarity with it on the part of their readers." Ibsen, Tolstoi, Dostoevski, Andrew, Kipling, Bernard Shaw, and H. G. Wells—great men in modern literature—all bear witness to the value of the Bible.

In the second lecture Dr. Phelps, in speaking of Paul's style, says that the apostle was too busy to spend much time on the style of his epistles, but what "his style loses in finish and grace, it gains in vivacity and vigor. The style has behind it the impelling force of white-hot sincerity. Occasionally it rises to vertiginous heights. What are now called the thirteenth and fifteenth chapters of the first letter to the Corinthians are peaks of such lofty grandeur that they tower above everything else in the world's literature except the actual words of Jesus in the Gospels. The eminence of Jesus in literary art is as unique as his eminence in morality."

In the third lecture, on "Short Stories in the Bible," the author says, "Now as the Bible excels all other books in poetry, in prose historical narrative, in prophetic eloquence, in philosophy, political economy, and in worldly wisdom, so the finest Short Stories are to be found in the Bible." Illustrations of these and brief comments thereon compose this lecture.

Dr. Phelps' book is one of those which may safely be given to a friend and which claims a place on one's own book-shelf.

J. A. SINGMASTER.

Why We Fail as Christians. By Robert Hunter, author of "Poverty," "The Labor Movement." Cloth. Pp. 180. Price \$1.60.

The purpose of this interesting volume is to show why we fail as Christians and how we may succeed as Christians. About half of the book is taken up with a presentation of the life and theories of Tolstoi, with whom the author was personally acquainted. For a brief review of the labors and teachings of the illustrious Russian, we know nothing better. His great admiration for Tolstoy does not blind him to the utter impracticability of the social theories of the great individualist. "He was really alone, and although he seemed universally admired and much that he said wielded great influence, his practical program for the spread of Christianity was, curiously enough, unacceptable to every class and condition of society, not only in Russia but everywhere."

Tolstoi is found wanting. His theories will not work. The ordinary, well-known interpretations of the Kingdom of God have not proved any better, though quite the opposite of Tolstoi's views. The author, therefore, pro-

poses as the solution of the ills of society Christian communism, somewhat as attempted by the disciples after the death of Jesus. He finds in the Scripture the warrant for the idea that Christians should own all things in common, that the love of money is the undoing of the Church and that modern civilized life in which the rich grind the faces of the poor is the fruit of disobedience of the simple teachings of our Lord. His arraignment of society is severe but not unjust. He scores the exploitation of the poor and considers this inevitable so long as private property exists.

Underlying the author's communistic theories, which are quite as unworkable as Tolstoy's individualism and quite as unphilosophical, is the idea of brotherhood. Communism in its best form has always failed because human nature is what it is, as well as because a leveling-down of society to the needs of the average person is intolerable to the restless, ambitious spirit which characterizes the more gifted. Until the gospel will have regenerated mankind and removed the causes of most human ills and banished poverty and vice, the more enlightened of the race must engage in a perpetual crusade against avarice and oppression by giving the world an example of noble philanthropy and by causing the enactment of human laws which shall protect the poor in their inherent rights and restrain and punish the oppressors.

J. A. SINGMASTER.

The Bible for Home and School, Romans. By Edward Increase Bosworth, D.D., Professor of New Testament Language and Literature, Oberlin Graduate School of Theology. Cloth. 12mo. Pp. 281. Price \$1.10.

The commentary on the Epistle to the Romans by Dr. Bosworth is a scholarly and helpful exposition of Paul's chief letter. Nearly a third of the volume is devoted to an Introduction in which the author sets forth the background of the epistle, especially the religious experience of Paul, and the pre-suppositions in his mind in reference to the existence of God, of angels, of devils, of the two-fold nature of man, of the Messiah. His religious experience in and after his conversion broadened his conception of truth and life, and of the way of salvation through grace and faith.

The practical question involved in the consideration of Paul's letter, written under the pre-suppositions of cen-

turies ago, is whether it is of any lasting value to the present with its clarified views of the universe. The author of the commentary maintains that the "fundamental ideas present an insistent challenge to men in all ages. There are certain features of the religious experience reported here that have repeatedly proved themselves to be capable of reproduction and central in the truly religious life." Among these features are "peace with God through faith in Christ," the providence of God, the death of Christ as an expression of the love of God, Jesus holding the supreme place next (?) to God, and the supremacy of love in human conduct.

The author thinks that we do not need to follow Paul in his varied efforts to think of the death of Christ in the terms of Jewish sacrifice. Just here is the weakness of the commentary. We may without hesitation admit that Paul's cosmogony is at fault, but this is a mere matter of illustration in his writings. But to deny that he properly interpreted the idea of sacrifice is to contradict the author's own claim as to the value of Paul's experience to succeeding generations, as well as to blur the meaning of all that Paul wrote. There can be no doubt that he believed what he wrote when he speaks of Christ in terms of sacrificial expiation.

It seems to us that it would be only fair in writers who discredit some of Paul's pre-suppositions not to try to make his words agree with their own conceptions of truth. It has been repeatedly shown that "the reconciliation" spoken of by Paul refers first of all to God, and afterward to man. God must be reconciled before man can be. The reconciliation is a completed act before it is offered to man. And the manner of it is by the atoning sacrifice of Jesus Christ.

Dr. Bosworth says that "Jesus' distress of soul over sin, which was the dominant element in his mortal suffering and which sprang from his love of men, was an expression of God's feeling toward His sinning children. * * The love of God which expressed itself in the bloody death of Jesus was what brought us to God in faith and so resulted in the reconciliation." This is the old moral influence theory of the atonement, which offers no atonement at all.

In other respects, apart from a false view of the reconciliation, the book before us is most admirable. Its teaching concerning justification as a forensic act is

thoroughly evangelical. A striking feature of this commentary is the complete paraphrase of the entire epistle.

J. A. SINGMASTER.

THE LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA, PA.

The Lutheran Movement of the Sixteenth Century: An Interpretation. By David H. Bauslin, D.D., LL.D. Royal Octavo. Cloth. Pp. 368. Price \$2.50 net post-paid.

The author of this fine volume has long been known among us as an able preacher, a wise counsellor on the floor of the synods and the General Synod and as a member of important committees, and also as the George D. Harter Professor of Historical Theology in the Hama Divinity School of Wittenberg College, Springfield, Ohio.

Dr. Bauslin does not profess to offer, in this volume, a consecutive or fully developed history of the great Lutheran Reformation. Indeed, he definitely disclaims this. In the Preface he says: "The purpose of the writer of this book is not to present a connected or detailed narrative of the great movement of the 16th century known as the Reformation, but rather to offer something of an interpretation." This is indicated also in the sub-title of the book.

As the author suggests, this has both its advantages and its disadvantages. The advantage is that it enables him to develop certain definite phases of the subject more fully and to present their nature, causes and results as could not be done in a history without drawing it out to an undue length. The disadvantage is that the inner connection of these separate topics cannot be so clearly traced and the discussion becomes somewhat fragmentary. The whole movement is made to take on the aspect of a series of more or less independent steps, or developments, rather than of a great and mighty stream which flows on with steady current and with ever-increasing volume and sweep of power from source to mouth, from the many scattered and apparently unrelated causes in which it takes its rise to the glorious results of which it becomes a part even as the river finally loses itself in the sea. It must be said, however, for our author that in this volume he makes the best of the advantages of his method, and at the same time reduces the disadvantage to the minimum. The logical connection of the several

topics is clearly maintained, and thus there is a steady advance of thought from beginning to end.

The volume is divided into four sections of nearly equal length. Each section is devoted to the discussion of a single phase of the Reformation movement, and is in a sense complete in itself, so that it can be read and studied independently of the others. At the same time it is easy to see, as intimated above, that there is a logical connection between them and a natural historical development of thought. This is evident in the very titles of the several sections, as will be seen from what follows.

The first section deals with "The Needed Reformation." As the title indicates it is a discussion of the causes which led to the Reformation. It is especially a clear and strong portrayal of the corruption in doctrine and practice of the Romish Church of the fourteenth and fifteenth centuries which called so loudly and so insistently for the great Reformatory movement of the sixteenth century.

The second section is on "The Chief Personal Factor of the Movement." This is found, of course, in the person, character and work of Martin Luther without whom, humanly speaking, the Reformation would have been impossible. Here we have an interesting and enthusiastic account of Luther as a man, and of his work as a Reformer. It is of course difficult, almost impossible, for any writer of the present day to say anything absolutely new on a subject on which so much has been written as on the life, character and work of Martin Luther. But, as it is said that no two persons see exactly the same picture in looking at a beautiful sunset, or landscape, or will describe it in exactly the same terms, so each writer on Luther sees his subject a little differently from any other, and if he writes with clear vision and strong conviction will give us some new aspects of the man and his work that we have not had before, and will thus help us to a fuller and more adequate conception of them than would have been possible otherwise.

That Dr. Bauslin is a great admirer of Martin Luther goes without saying. That he highly exalts him and gives him a place in the history of the Church second to none since the days of Paul, is also only natural. But he recognizes the fact that his hero was human and not without fault. Luther was great not because he had no faults or weaknesses but in spite of them. The author says, page 163: "In our attempt at an estimate and in-

terpretation of this extraordinary man we have not encountered one who was perfect. He had faults. He was human. He lived in an age which encouraged roughness of speech, and he must not be judged by the standards of the better day which he himself inaugurated. But take him all in all, and estimate him in the length and breadth, the height and depth of what he was, and he ranks among the first of the magnates of mankind. He threw off the spiritual despotism of the mediaeval hierarchy and challenged the false assumptions of the popes and the councils. It was given to him to divide the clouds which had for a thousand years been hanging over mediaeval Europe and darkening it, so that the glorious Sun of Righteousness might shine through, and men who were ignorant, enslaved and lost might find their way to God, to salvation and liberty."

The third section has for its topic "The Principles of the Movement." Here we are reminded that history is more than the biography of great men, and more than a natural evolution proceeding under a rigid law of political, economic or social causation. It is an account of the conflict of great principles which rule in human life and development, and become formative not only for one generation but for many generations to follow, and not seldom for all subsequent ages. "The Reformation was a movement of reconstruction, a restoration of principles that had been lost sight of, and a renovation by means of these principles of what had already been established." Among these principles were the primacy of religion among men, the freedom of the individual conscience, the priesthood of all believers, the supremacy of God's word and the interpretation of Scripture by Scripture as over against the authority of popes and councils, the doctrine of justification by faith alone, etc., etc.

The fourth and last section presents "Some of the Attained Results." That such a tremendous mental, moral and spiritual revolution should be marked by some extravagances and fanatical excesses is not surprising. These are of course to be regretted and condemned. But the general results of the Reformation movement were not only very great but they were on the whole very beneficent and far reaching. Not the least of these was the counter reformation, intellectual, moral and religious, in the Church of Rome itself to which it was literally forced if it was to live at all and to retain any hold upon the thought, the affections and the obedience of its members.

The revival of education, the regeneration of the pulpit, the blessings of civil and religious liberty, the recognition of a true democracy in both Church and State, the liberation of the human mind and spirit that has made possible all the progress and achievements of the subsequent centuries, and especially of the latter half of the nineteenth century and the first two decades of the twentieth,—these are only some of the beneficent results which may be traced either directly or indirectly to the Reformation of the sixteenth century.

If in all this there may seem to be any excess of praise for, or enthusiasm over the man and the movement from which, under God, the Lutheran Church had its birth and development, it is due to the fact that the writer is himself a loyal and enthusiastic Lutheran. Dr. Bauslin has no desire to conceal or gloss over this fact. Indeed, he rather glories in it. In the Preface he says very frankly: "No effort has been made to conceal personal bias. That the mere annalist may be able to do; but the historian cannot, unless he accepts a theory of determinism that is fatalistic and unethical. Bias and partisanship are not equivalent terms. The historian is a witness who must tell the truth, the whole truth and nothing but the truth; but he is also something of a judge, who must do full and strict justice to every person and event which comes before his tribunal. Divesting himself of all partisan interest and prejudice, truth and fidelity are his chief duties. But this does not imply that he must lay aside his own mental energy, the results of his study, and even his religion itself. He is not to be supposed, after an induction into all available historical data, to love nothing and to hate nothing. A man cannot be expected to ignore his own beliefs, his training or his prepossessions. The man who is so impartial that he has no preference for great leaders whom he regards as both good and right, or for religious principles that he regards as sound and Scriptural, and no reprobation for their antitheses may be qualified to make himself agreeable to all classes, but not to be an accredited historian of the Church, or a qualified interpreter of its great men and events. The writer has made no effort to conceal his convictions, remembering always that these belong to the things that may be disputed or invalidated if untrue."

This fine volume is a credit not only to the author, but also to the publishers. In paper, print, binding, etc., it is really a sumptuous book. We have only one criticism to

offer. We think that a volume of this size and character should have had an adequate index. Such an index would have added much to its value.

JACOB A. CLUTZ.

FLEMING H. REVELL CO. NEW YORK CITY.

The Breath in the Winds, and Other Sermons. By Frederick F. Shannon. 12mo. Cloth. Pp. 173. Price \$1.00 net.

Dr. Shannon is no new star in the homiletical firmament. He has become well and most favorably known to the readers of sermons by reason of his previous volumes, "The Soul's Atlas," "The New Personality," and "The Enchanted Universe." As in the case of each of these, the present volume takes its title from the title of the first sermon in the series. It is also one of the most striking. It was preached before the "Baptist Ministers' Association of New York and Vicinity" in June 1817.

Dr. Shannon is himself a minister of the Reformed Church, and is pastor of one of their churches in Brooklyn. He is an inspiring preacher. His sermons are full of life and power. They are also full of hope and cheer, and of all that is best in the preaching of a gospel of salvation to a world that is lost in sin and that is full of suffering and sorrow.

There are ten sermons in this volume. The titles of some of the others are, "The Priority of the Spiritual," "The Genius of Joy," "The Heavenly Human," and "Life's Last Thirty Minutes."

Here is one extract from the sermon on "The Ultimate Riches," that has an important lesson that is greatly needed in these days in which the need of more ministers is so keenly felt and so often emphasized: "This summer I was in a home, the life-story of whose husband and father makes brave reading. The earliest ambition of this man was to be a minister of the gospel. Just as God put the longing into the soul of Mozart to be a musician, of Andrea del Sarto to be a painter, of Edison to be an inventor, so he put the passion into this boy's heart to be a preacher, but poverty, that strange blighter and blesser of human life, made it impossible for him to procure an education. Working with his hands to make odds and ends meet, his youthful years slipped by and still no educational advantages came. At last he married, built a

little home, settled down to a life of manual labor, and he is still toiling on. But the dream of being a minister, though never realized, never left him. In due time three boys came into that home. They are big men now, strong, stalwart fellows, and all of them are—preachers! Talk about miracles! Talk about heroism! Talk about dreams coming true! Talk about aspirations being fulfilled! They are all here—wondrous, heart-shattering, magnificent—in the life of this obscure Pennsylvanian, of whom his country has a right to be proud!”

JACOB A. CLUTZ.

THE ABINGDON PRESS. 150 FIFTH AVE., NEW YORK CITY.

The Fight for the Argonne. By William Benjamin West. 16mo. Cloth. Pp. 124. Price 75 cents net.

The author, Mr. West, was a “Y” man in the A. E. F. in France, and the book is made up of “personal reminiscences.” At home, and before going to France, he was a preacher, but “over there,” like all the “Y” men, he had to turn his hand to anything that was to be done. So most of his time was spent driving a Ford camionette, or small truck, used for transporting the Y. M. C. A. supplies to the various “huts” and also, on occasion, to the front line trenches. He was thus right in the thick of things in the now famous “Argonne drive.” Much of what he saw is told here in a very graphic way. It makes interesting reading. There are many thrilling stories of the brave and heroic deeds, the indomitable spirit, and the supreme devotion to their great task, of the men who made up the 37th Division of the A. E. F. Practically all of these stories are drawn from Mr. West’s own personal experience or observation, on the road, in the trenches, and sometimes in the excitement and rush of going “over the top.”

Perhaps the most important chapter is the last one on “Moral Flashes.” In this the author sums up his conclusions drawn from all that he saw as to the spiritual life of the American soldiers. We quote one short paragraph.

“My own experiences cause me to draw the same conclusions that many others have drawn. ‘Over there’ man stood out before his Maker, his very soul uncovered, and prayed with a frankness he had never expressed before. And God revealed Himself. We may not understand the psychology, nevertheless one soldier saw, or thought he

saw, Christ in a shell-hole stretching out his hands in forgiveness and blessing. Another saw God the Father giving absolution as his straining eyes caught a glimpse of the crucifix. Another felt 'The Presence' as the inward quietness which follows action crept over him. Whatever the form, the effect was the same. Men met God face to face and lived."

JACOB A. CLUTZ.

Heart Messages from the Psalms. By Ralph Welles Keeler. 12mo. Cloth. Pp. 137. Price 50 cents net. Postage 5 cents additional.

The title to this little volume is well chosen. It is not a commentary. It is not a volume of sermons. It is a series of comments on selected Psalms, intended to bring out the lessons which they have for present-day people and with special reference for present-day experiences. The work is remarkably well done. The thought is fresh, stimulating, comforting, inspiring. The style is crisp, strong, invigorating. The author is a master of clear, forceful, impressive expression. He abounds in short, sharp, epigrammatic sentences. Many of them are real seed-thoughts, holding within the compass of a few words suggestions that would reveal to an alert mind enough material for a sermon. While there is rich food here for all, we would especially commend this book to preachers.

The selections from the Psalms are well made for the purpose which the author had in view. The titles given to the several chapters, and suggested by the Psalm treated, are very happy. Thus we have "The Delights of the Righteous," as the heading for the discussion of the First Psalm; "A Sense of God's Bountiful Care," for the Twenty-third Psalm; "Comfort in Sorrow," for the Forty-second; "God Our Refuge," for the Forty-sixth, etc. Other Psalms analyzed are the Eighth, the Twenty-sixth, the Thirty-ninth, the Fifty-first, the Eighty-fourth, the Ninety-first, the One Hundred and Third, the One Hundred and Sixteenth, and the One Hundred and Twenty-sixth, nineteen in all.

The temptation to quote is well nigh irresistible, but where to begin and where to end are real problems, when there is so much that invites. Every page offers real gems. We must content ourselves with just one extract from the chapter on the Fifty-first Psalm, "Sorrow for Sin." Speaking of David's confession of his sin and his

earnest cry for forgiveness, he continues: "All the ceremonial of his religion comes to mind. As the leper is sprinkled in the rites of cleansing with a bunch of hyssop for a sprinkler, so he would be treated. His clothes he would have washed according to the rites of purification. Is he merely a ceremonialist? Will forms and observances do? No. Through all his prayer is the earnest longing: 'Create within me a clean heart, O God, and renew a right spirit within me.' No half-way measures satisfy a soul truly sorry for sin. It must be all or nothing. And all includes not only the satisfaction of forgiveness. It also takes in the presence of God's Spirit. Salvation is no narrow term. It embraces all that God has in mind for man. This includes forgiveness, a new life, and development in God-likeness. The psalmist was making a big petition that day. Are we equal to him in our thought of what God will do for us if we permit him."

One other feature should be mentioned. At the close of each study is a series of "Questions to Think About." These are very suggestive. Very often they open up quite unexpected vistas of inquiry into divine truth and its application to Christian experience.

JACOB A. CLUTZ.

"*Mountains in the Mist.*" Pp. 285. "*Faces in the Fire.*" Pp. 272. "*Mushrooms on the Moor.*" Pp. 280. Three volumes by F. W. Boreham. Each volume 12mo. Cloth binding. Price \$1.25 net.

The author of these volumes is an English clergyman in Melbourne, Australia. He seems to have been familiar to and very popular with English readers for some time. But he is quite a new "find" for Americans, and for his introduction to us we are greatly indebted to "The Abingdon Press," which has now issued seven of his books. The first one bore the title, "The Other Side of the Hill and Home Again," and was published in the Fall of 1917. It was noticed and warmly commended in the *QUARTERLY* for October 1919. Three other volumes were reviewed in the *QUARTERLY* for January of this year. Now we have these three additional volumes, completing, apparently, the author's output up to the present time. We hope, however, that many others may follow from time to time, as we are sure that whoever reads one of two of Mr. Boreham's books will want to read more.

The same general characteristics mark all of them and

all the essays in each volume. We cannot do better, we believe, than to repeat in substance, of these new volumes, what we said of the first one two years ago. The style is simple, informal, conversational. The author seems to take his reader by the hand and to ramble on with him apparently without any definite goal, often wandering into the most unexpected by-ways and turning up in the most unexpected places, but all of them most interesting and delightful. It seems like a series of surprises to both the author and the reader. But, somehow, when the ramble is finished, the reader always comes to see that his charming guide has had a very definite and positive end in view from the beginning, and has been pushing towards it all the time. He finds also that during the journey the most commonplace people, and experiences, and even things, or such as would have seemed commonplace under ordinary circumstances, have been made to reveal new aspects, and new meanings, which the conventional observer would never even have suspected.

We know no better books than these to take along on a vacation, or to turn to in a leisure moment during the busiest days of the year, or when mind and heart are wearied and burdened by the stress and strain of modern life. They will rest the mind, refresh the spirit, stimulate a new interest in life and in people, especially common people, and open up new visions of beauty and new sources of joy that will often be like oases in the desert.

Preachers especially will find these delightful essays, with their strong and sure human touch, full of sermon stuff, fresh thought, striking statements of truth, wise reflections, effective illustrations, etc. Better still, by reading and re-reading them, the preacher may learn to see many things in life that he may have overlooked before, and to see new meanings and new lessons in what he has observed, and thus to find material for sermons where he never looked for them before.

JACOB A. CLUTZ.

The Oregon Missions. By Bishop James W. Bashford. Cloth. Pp. 311.

A pathetic interest attaches to this volume because of the death of its author before its publication. The book before us is both a history of missions and a history of the events in our own national life that led to the extension of our boundary line along the 49th degree of latitude from the Rockies to the Pacific Coast. We who live

at the present time can hardly conceive how blind our forefathers of less than a century were to the possibilities of this great Northwest. The author shows that the peaceful settlement of this boundary and the acquisition of this large territory for the United States was due in large part to the work of missions among the Indian tribes there. This is another instance of the by-products of missions. In this case one is tempted to believe that their by-products were greater than their direct results. And yet who can tell? The history shows evidence of a careful sifting of all original documents and records and its value is greatly enhanced for the student by copious references to these original sources. Students of missions and of American History will be profited by a perusal of this volume.

JOHN ABERLY.

THE GRIFFITH AND ROWLAND PRESS.

A Tour of Missions, Observations and Conclusions. By Augustus Hopkins Strong. Cloth. Pp. 223.

Dr. Strong, the President Emeritus of Rochester Theological Seminary, recently made a tour of Baptist Missions in the Orient. In this book he tells us about the things that he saw and makes some reflections on them. The chapters hurry us through Japan, China, Manila, Singapore, Penang, Burma, India, Ceylon and Java—all in a little over 200 pages. Having ourselves seen most of these places almost as hurriedly, we followed the author in his journeys with special interest. We confess that the frequent references to Rochester students struck us as too provincial in a book that attempts such a world-wide survey. This may, however, be pardoned since the author first wrote these chapters in the form of personal letters to friends. Further, one may pardon a Seminary President for such a paternal interest in his old students and may even venture to commend the author to other Seminary Presidents for their imitation. It is only to be expected that the author's observations are largely confined to Baptist Missions. Two chapters on the credibility of the Gospels give the reader the impression that they may have been prepared for some other occasion and inserted here, but we heartily agree with the conclusion that missions can only hope to go forward with a Gospel unmutilated and whole. Since

the author is modest enough to state in his foreword that "his impressions may at times result from his own shortsightedness and ignorance," it may seem ungracious to point out errors. Yet such modesty also invites corrections and so we venture to make a few. We consider it an error to call "Jainism conservative Hinduism" (p. 60). Jainism is related to Buddhism, more than to Hinduism. Even more clearly is it an error to state that "Telugen and Tamil are both derived from the Sanscrit" (p. 103). On the other hand, these are Drairdian Languages which have both drawn freely on Sanscrit just as English goes back to Anglo-Saxon but has been enriched by drawing on the Latin Language. The statement that "Our American Congregationalists have done most for the Tamils" (p. 103) is correct only if we confine our survey to American Missions. It certainly ought to be so qualified, or else that honor should be given to the large C. M. S. Tinnevelly Missions which fell heir to the labors of early Lutheran pioneers.

JOHN ABERLY.

METHODIST BOOK CONCERN.

The Synoptic Gospels and the Book of Acts. By Rev. D. A. Hayes, Professor of New Testament Interpretation, Garrett Biblical Institute. Cloth. Pp. 354. Price \$2.00.

This is one of the volumes in a Biblical Introduction Series. The author has already published similar volumes on *Paul and His Epistles*, and on *John and His Writings*. In the volume before us, the general questions treated in Introductions are considered, though evidently with no effort at uniformity in the treatment of the different books. One feature common to all books treated is a full statement of the characteristics of each book. This we consider the most valuable part of the book. Then, in every case, the author has attempted to interpret the messages of the Writers to the present. This not infrequently leads him to make applications which, to say the least, were foreign to the Writers themselves.

After going over Matthew, Mark and Luke separately, the author discusses briefly the Synoptic problem. No new theories are propounded—something hardly to be expected—but the student's attention is directed to the

nature of the problem and the solutions that have been offered. After this discussion, the Acts are added as a kind of supplement. We do not consider that the treatment of the Acts given by the author comes up to that of the Gospels in thoroughness nor in suggestiveness. When he calls the Acts, (1) the Acts of Peter and Paul, (2) the Acts of the Ascended Lord, (3) the Acts of the Holy Spirit, (4) the Acts of the Missionary, and then ends on (5), the *Acts of the Methodist Church*, (p. 309) because it gives the Way as a frequent name of the Christian Religion and the Way is only another word for Method, from which we get the word Methodists, we are led to wonder whether the author is bigoted or only humorous. However, this may only be a pleasantry to make the book popular with Methodists, for whom the book is evidently chiefly intended.

The book will give the general reader a great deal of information and not a few valuable suggestions. It does not, however, impress us as a scholarly work. This may be only because the author aimed to make a popular book. The difference between this and the *Studies in St. Mark* reviewed below, is most striking to one who reads them, as we did, together. That too can be read by the general reader but its statements are always cautious and fully supported by the facts. In the volume before us we meet not infrequently looseness of statement. We consider the statement that Matthew is the Gospel for the Publican (p. 67) open to question. Especially do we doubt whether Matthew's publican training made him keen (p. 68) on recording the denunciations of the Pharisees and Scribes in Matt., chapter 23. We prefer to call Luke's the Gospel of the Publican. Witness Zacchaeus, the prayer of the Publican, and the Parables of Grace in Luke 15, spoken to justify eating with Publicans and sinners. The author gives Luke this distinction practically when he calls Luke's Gospel the Gospel for Outcasts (p. 243). The author seems to us to do Mark scant justice, the more so since we have read Dr. Robertson's *Studies in St. Mark*. When he calls Mark "just such a young man," (p. 110) meaning a young man who had the temerity to criticize the theological views of his elders (in this case Paul) the author seems to use Mark to read a lesson to some youthful critics of the present. We prefer to think of Mark as an Oriental who, whatever his faults, does have profound respect for his elders. The author would give one greater respect for his fairness if instead of positively declaring Mark to be such a young man, he

had at least, stated that he may have been one of that class. Even then we would regard such a view of Mark as very improbable. So the sentence, "In the second Gospel Jesus is a Teacher, a Minister, a Servant, and not a Lord," (p. 155) is hardly a conclusion justified by the absence of the word Lord from Mark's Gospel. The fact may be there, and is in the wonders He performed, even if the word is not used. The author admits this when he calls Mark's Gospel later "the Gospel of the Strong Son of God" (p. 177). We refer to this chiefly to show that inexactness of statement which mars the book. More serious is our criticism of a paragraph on p. 64. After referring to disreputable characters among the ancestors of Jesus, Rahab and, by allusion, Tamar, he writes this remarkable sentence which, it seems to us not only shocks Christian sentiment but would make a Gentile, e. g., a Mohammedan, exult: "There they stand to prove that Jesus was not free from 'taints of blood' in His human ancestry and that whatever perfection of human character he attained was reached not by the aid of perfect purity of heredity, but in despite of a heavy handicap of sensuality and sin handed down to him through human weakness and moral failure and all the black catalogue of crime." This sentence looks as if the author believed that Jesus was born with the hereditary taint which has been known as original sin. It leaves out of account the teaching that Jesus was conceived by the Holy Ghost and all that that teaching implies. We are led to doubt whether the author believes in a sinless Redeemer. He evidently believes in a Redeemer who had sinful impulses but overcame them. And this is intended by him to encourage us who have, it is hinted, less of a struggle than He had with sinful propensities! In spite of much in this book which is suggestive to a student of the Gospels, we do not believe that one who starts with a presupposition of this kind is a safe guide to the study of the Gospels of the sinless Redeemer.

JOHN ABERLY.

YALE UNIVERSITY PRESS. NEW HAVEN, CONN.

The Empire of the Amorites. By Albert T. Clay. 4to. Pp. 192.

This is the sixth volume of the Yale Oriental Series, established by Dr. Clay when he took charge of the Morgan Collection at Yale University. It continues the author's

studies in Semitic origins, first given to the public in his *Amurru, the Home of the Northern Semites*, in 1909. The author's thesis then was that the religion and culture of Israel are not of Babylonian origin, but, to the contrary, had their genesis and development in the land of the Amorites, whence they were carried into Babylonia, on the one hand, and into Israel on the other. The purpose of the author's studies was an examination of Pan-Babylonism, which was then taking tribute from the majority of Semitic scholars. According to this theory Israel either borrowed or absorbed both its religion and its culture from Babylonia, some erratic scholars tracing the process down to and including the "Christ myth." Dr. Clay attacked the theory chiefly on linguistic grounds, showing by a series of remarkable etymologies that the names which the Pan-Babylonists had conjured with were of Amorite origin, while maintaining that archaeology has failed to show where in the west Semitic world Babylonian deities were influential.

Amurru was a bold challenge of many of the "accepted results" of the then dominant school of critical scholars. Its stout and able defense of west Semitic antiquity, including the historicity of the patriarchal period and the historical existence of such personages as Abraham, while not intended as an apologetic for the Biblical tradition, lent new emphasis to the reliability of the main outlines of the early history of the Hebrews and neighboring peoples as recorded in the Old Testament. A new study of Amoritic sources has ensued. The recoveries of such excavators as von Luschan and Pognan were edited and the history of the ancient kingdom of the Amorites began to take shape. In the volume before us Dr. Clay has made a constructive contribution to the thesis he originally proposed. He assembles the material and shows us a civilization dominating the north Semitic world for nearly three millennia. The capital of the ancient kingdom is Ur (which is the basal linguistic element of *Amurru*), and this he no longer identifies with a place near Sippar, as in 1909, but with a site near the fork of the Habur and the Euphrates, in the *Amurru* region proper—the ancient city Merra.

As in his former volume Dr. Clay carries the fighting into the enemy's country. He finds new west Semitic elements in the oldest Babylonian tradition—the antediluvian Babylonian kings, the Gilgamesh epic, and the like. Damascus is the Mash-ki (or Ki-Mash) of the time of

Gudea. Even of the Hammurabi code, which for many years troubled Bible readers because of the unmistakable parallels to the Mosaic laws, Dr. Clay has found, first a Sumerian antetype, and now evidences of an earlier Amorite source. Not content with this, he conjectures Amorite influence in Cappadocia as the basis of Hittite civilization, in Egypt as furnishing the motifs of early Egyptian mythology, and certainly in North Syria as best explaining the Old Testament references to the Amorites.

Perhaps the most convincing chapter is that on the Home of the Semites, in which he analyses with telling effect the prevalent hypothesis that Arabia was "the cradle of the Semites."

The book is written in a popular style and will appeal to clergymen and thoughtful laymen.

H. C. ALLEMAN.

THE LUTHERAN QUARTERLY.

OCTOBER, 1919.

ARTICLE I.

THE NATIONAL LUTHERAN COUNCIL.

BY THE GENERAL SECRETARY, LAURITZ LARSEN, D.D.

In order to comply with the request of the editor of the QUARTERLY to present a short statement of the origin and organization of the National Lutheran Council, it will be necessary to go back to the beginning of the National Lutheran Commission for Soldiers' and Sailors' Welfare. This is especially necessary because it seems that a number of people find it difficult to distinguish between these two organizations.

As soon as our country entered the great world war, many individuals and organizations of the Lutheran Church in America felt the need of doing something to keep the thousands of young Lutherans in the Army and Navy in close touch with the home Church. It was therefore natural that various organizations began to make plans for religious work among the soldiers and sailors. But it soon became evident that it would be impossible for any Board, District, Synod, or even General Body of Lutherans to do effective and efficient work independently. The need of joint action and complete co-operation on the part of the agencies of the Lutheran Church was keenly felt. Because of this, representatives of the various general bodies met in New York on the 19th of

October, 1917, to consider possible plans for complete co-operation in war work on the part of all Lutheran agencies in our country. A beginning had already been made by the organization of the Lutheran Brotherhood of America at Des Moines, Iowa, in September. Many of those who met in Holy Trinity Church, New York, in October, 1917, had never met before, and knew one another only by hearsay. No doubt there were misgivings and wonder as to what the result of the meeting might be. Certainly there must have been ardent prayer, not only on the part of those who were present, but also on the part of the many who were interested in the outcome of the meeting. The hand of God was over it all. These men, who met as comparative strangers, realized that they had met as brethren and that the call of service had come to the entire Church. The result was the National Lutheran Commission for Soldiers' and Sailors' Welfare, the first general organization to include virtually all Lutherans of America.

It is not necessary to go into details with reference to what the National Commission had to encounter of difficulties, or what, by the grace of God, it has been able to accomplish. Let it be said, however, that the Lutherans of our country gave the Commission a wonderful vote of confidence when they responded with \$1,360,000 for war work when asked to contribute \$750,000. The record of the work accomplished is evidence that the confidence was not misplaced, and it is not too much when it is said that nothing has done more to bring the various Lutherans of our land together in sympathy and understanding and to place our Church in the most favorable light before our fellow citizens.

It must be born in mind that the Commission was organized only and solely for Soldiers' and Sailors' Welfare and that all its funds were contributed for this express purpose. It was therefore impossible to expend any of these moneys for any other purpose, however deserving they might otherwise be. Still the peculiar position of the Commission as the only general Lutheran or-

ganization and as having a fine balance in its treasury, naturally brought a great many requests to its officers and Executive Committee. One of the most insistent of these requests was that of doing religious work in the government controlled or supervised new industrial centers. Requests for assistance of a varied nature came to the Commission. And then there was the question of the inevitable work of reconstruction at home and abroad after the war should have been ended. All these things helped the members of the National Lutheran Commission and other thinking men of vision in the Lutheran Church to realize that it would be absolutely necessary for the Lutheran Church in America to have some central or representative organization that could speak and act for the Church in matters that really were not within the province of any individual Synod or within their power of solution. It was therefore natural that the thought of organizing some such body as The National Lutheran Council took strong possession of the hearts and minds of many within our Church. A preliminary meeting of the presidents and one or more representatives appointed by them from the various general bodies was held at Harrisburg, July 17, 1918. After a thorough discussion of the situation with special reference to what the Commission had accomplished and could be expected to do as well as the pressing need for united action on the part of the Church, a resolution was finally adopted recommending the appointment of a committee to formulate plans for the creation of a National Committee or Council of the Lutheran Church, and that this committee be given power to call a meeting for the consideration of any plan it might determine to present. A committee was elected for this purpose.

On the 1st of August the committee met at Pittsburgh for the purpose of formulating plans for the creation of a National Lutheran Council. After a thorough discussion of the possible purposes and principle of organization, it was decided to request the presidents of all general Lutheran bodies to appoint one representative for

every 150,000 communicant members or fraction thereof in the respective bodies for a meeting to be held at Chicago for the purpose of taking final action towards the organization of the National Lutheran Council.

On the 6th of September, 1918, the meeting provided for by the Pittsburgh committee was held in Chicago. The following were represented: General Synod, General Council, Joint Synod of Ohio, Iowa Synod, Augustana Synod, Norwegian Lutheran Church, Lutheran Free Church, Danish Church, and the National Lutheran Commission. A letter was read from the president of the United Synod South expressing his great interest in the meeting and regret over his inability to be present. The Synodical Conference, which had been represented at the preliminary meeting at Harrisburg, declared through a letter from the Rev. Mr. Steffens that it would be impossible for that body to enter into complete co-operation with the proposed Council. Articles of Association or Regulations governing the National Lutheran Council were adopted. The objects and purposes finally took the following form:

1. To speak for the Lutheran Church and give publicity to its utterances on all matters which require an expression of the common conviction and sentiment of the Church.

2. To be the representative of the Lutheran Church in America in its attitude toward or relation to organized bodies outside of itself.

3. To bring to the attention of the Church all such matters as require common utterance or action.

4. To further the work of recognized agencies of the Church that deal with problems arising out of war and other emergencies; to co-ordinate, harmonize, and unify their activities; and, to create new agencies to meet circumstances which require common action.

5. To co-ordinate the activities of the Church and its agencies for the solution of new problems which affect the religious life and consciousness of the people, e. g., social, economic, and educational conditions.

6. To foster true Christian loyalty to the State; and to labor for the maintenance of a right relation between Church and State as distinct, divine institutions.

7. To promote the gathering and publication of true and uniform statistical information concerning the Lutheran Church in America.

Article III on Membership reads as follows:

"The membership shall consist of representatives from every General Lutheran Body or Synod that may co-operate in the execution of its program. Each Body shall be entitled to one representative for every one hundred thousand confirmed members or one-third fraction thereof, provided, however, that every participating Body shall be entitled to at least one representative.

The term of office of each member shall be two years, but the term of the original members shall expire with the first regular meeting of the Bodies which they represent, when the members from that Body shall be subject to re-election or reappointment for a term of two years, as the Body may decide."

Dr. H. G. Stub, president of the Norwegian Lutheran Church, was elected Chairman, and the Rev. Lauritz Larsen, of the National Lutheran Commission, Secretary.

Thus the National Lutheran Council was organized. It was an emergency organization. Under normal conditions, the various synodical presidents and representatives would no doubt have felt the absolute necessity of submitting the question of the advisability of such organization to their various bodies for consideration and decision. But the insistent demands for work in industrial centers, for after war reconstruction service, as well as the absolute need of being in a position to present a united front for the Lutheran Church in America in its "attitude toward or relation to organized bodies outside of itself" caused the representative men of the various Lutheran general bodies to take the steps necessary for the formation of an organization that would enable the Church to meet these insistent demands, and if possible, solve some of the pressing problems confronting it. It was

always understood that the organization and program of the Council would be subject to the approval of its constituent bodies, and only the pressing emergency was responsible for the seeming haste in its organization.

The new organization did not waste any time before beginning its work. Immediately after the meeting of organization, the Executive Committee met and decided to open an office in Washington and place its secretary in charge of this. As secretary of the Chaplaincy Committee of the National Lutheran Commission and as representative of the National Lutheran Council, the secretary was soon brought into constant touch with the various government agencies and found that it was entirely necessary for the Church to present a united front in order to secure the rights which properly belonged to it and to counteract the insidious suspicions and unjust misunderstandings of the Lutheran Church which were in evidence in many quarters.

The demand for work of a home mission nature in the various industrial centers persisted, and the Executive Committee therefore soon determined to recommend the calling of a conference of representatives of the mission boards of the bodies represented in the Council for the purpose of considering the needs and opportunities of this work. This meeting was held in Columbus in December. It was a truly representative meeting, and its deliberations and resolutions were of far-reaching consequence. It petitioned the Council to continue the work in industrial centers until it would be possible for the respective home mission boards to undertake it. In view of the duplication and overlapping of home mission efforts on the part of the various Lutheran bodies in different sections of our country, the conference also petitioned the Council to request the presidents of the various Synods to appoint a committee to confer on doctrine and practice with a view to the co-ordination of home mission and other work. In the meantime the conference expressed the hope and desire that the mission boards of the various bodies would show one another the courtesy

of conferring before beginning mission work in the localities where some other bodies were also represented. As a result of this conference, a meeting was held in Chicago on the 11th-13th of March of representatives of eight Lutheran bodies for the purpose of discussing questions of doctrine and practice. The result was absolute agreement in all the fundamental questions of doctrine and practice under consideration and a declaration that there were no doctrinal or practical reasons in the way of complete co-operation between these various bodies.

The resolutions adopted have been submitted to the constituent bodies of the Council for approval. Should they all, as it is confidently hoped, take favorable action on these resolutions, the organization and work of the National Lutheran Council will have borne wonderful fruit of the greatest consequence for the future of American Lutheranism. This will mean that the day of jealousies and controversies is past and that a new day of constructive co-operation and mutual understanding and goodwill has dawned.

Meanwhile plans were under way for taking up the work of reconstruction in Europe, so auspiciously begun by the representatives of the National Lutheran Commission in France, and to extend this to other harassed and suffering fellow Lutherans. It was soon determined to send a commission of not more than six men to Europe to bring to the Lutherans there the greetings of the Church in America, to study ecclesiastical conditions and the particular needs of the brethren over seas, and to render such aid as possible. Five commissioners, namely, the Rev. Prof. John Alfred Morehead, M.A., D.D., president of Roanoke College, Salem, Va., the Rev. Prof. Sven G. Youngert, D.D., Ph.D., of Augustana College, Rock Island, Ill., the Rev. Gustave A. Fandrey, pastor of St. Stephen's Church, Chicago, Ill., the Rev. H. J. Schuh, of Anna, Ohio, and the Rev. George Taylor Rygh, Litt.D., of Columbia, S. C., have been in Europe for some time. Encouraging reports are already arriving as

to the work accomplished and the influence exerted, and it is the purpose of the Council and its commissioners to keep the Church constantly informed with reference to the work in Europe.

In order to carry out the program of the Council at home and abroad, it was evident that large sums of money would be required, and plans for securing the necessary funds were being considered from the very beginning of the organization. These finally culminated in the reconstruction drive which was held between February 16th and 26th, and resulted in a fund of \$605,933. Thus the Church gave the Council a vote of confidence in the same manner that it did the Commission a year before. Through the liberality of the members of the Church, it will be possible for the Council to render much relief and to carry out its program in a worthy manner.

During all this it became more and more evident that it was necessary for the Church to have an organization that would "promote the gathering and publication of true and uniform statistical" and other "incormation concerning the Lutheran Church in America." It was therefore to be expected that the Council gladly accepted the offer of the Lutheran Bureau Committee to undertake the management and support of this important agency for service and information. For a nominal sum the property, experience, name, and goodwill of the Lutheran Bureau was transferred to the Council. This organization has rendered signal service to the Church for the past five years, and especially during the war fund and reconstruction campaigns, as well as many similar and more local campaigns for funds and information. It is confidently expected that valuable results for the Lutheran Church in America will come from this branch of the work of the Council.

In connection with the reconstruction work, the distressed Lutheran Missions throughout the world have constantly been brought to the attention of the Council. It was therefore soon expressed as an opinion of the Council that the Lutheran Church of America would

make every effort to take over the support of such Lutheran foreign missions as might be in danger or in need because of the war or after war conditions, and that the Council would seek to bring such instances to the attention of its constituent bodies. Later a beginning was made by forwarding the sum of \$1800 for famine relief among the Lutherans in India. The Council also requested the Foreign Mission Boards of the various bodies represented in it to appoint representatives to meet together to study the Lutheran world mission situation, to see what emergency work is being done by the various bodies, what remains to be done, how much can be taken up by individual agencies, and also to make recommendation as to any relief work that the Council might possibly do. In accordance with this resolution representatives of the Foreign Mission Boards have met in Chicago and have commenced important work in order to save for the Church the many Lutheran missions now in distress. The possible results of this can not as yet be stated, but no doubt they will be of great importance to our Church at home and abroad.

The National Lutheran Council has now been officially approved by a number of its constituent bodies, and will no doubt receive the approval of the others when they meet. Meanwhile it is functioning as an emergency organization of the Church in full realization of its responsibilities to its constituency as well as of the vast task confronting the Church. If it may have in the future, as it has had in the past, the hearty support, goodwill, understanding, and urgent prayers of the Church, it will, by the grace of God, be a strong and vital agency for furthering the cause of the kingdom.

New York City.

ARTICLE II.

THE WORLD MOVEMENT.¹

BY DR. S. EARL TAYLOR.

The present imperative call of the world may be compressed into a single sentence: "WANTED—Somebody to go into the big brother business on an international scale."

From the time when the mother beast of the forest started out to obtain food for her young, or the hour when Cain slew his brother in the garden, there never has been a period when the doctrine of Cain has been so spread abroad in the earth as during these last few days.

You saw that remarkable article by Alfred Noyes in the *Saturday Evening Post*, where he says: "A few years ago to make the statement 'Civilization is imperiled,' would have seem fantastic to the majority of level-headed men and women. To-day it is the expression of a constant thought that troubles all of us. It is the most fully poised members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization."

And he says further: "Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness, and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice. It is hardly too much to say that if Great Britain should lapse into disorder for one weak moment the whole future of civilization would depend on one country, and one alone—the United States of America."

In a time like this I am comforted as I think of a picture that shows the cross, or the orb surmounted by the

¹ The following striking address, delivered by Dr. Taylor at the Pastors' Conference, Pittsburgh, Pa., April 23, 1919, is here reprinted because of its concrete presentation of the world situation.

cross, in one of the museums in India. This, as you remember, stood on one of the churches and was made the target of the mutineers as they tried to destroy the cross and bring it to the ground, but the cross stood at the end. I was reminded of the poem that came out of this recent darkness:

His church a blackened ruin—scarce one stone
Left on another. Yet, untouched alone,
The cross still stands!

His shrines o'erthrown, His altars desecrate,
His priests the victims of a pagan hate,
The cross still stands!

'Mid all the horrors of the reddened waste,
The thund'rous nights, the dark and dreadful days,
The cross still stands!

Faith folds her wings, and hope at times grows dim,
The world goes wandering away from Him,
His cross still stands!

And it is the hope of the world in this hour. Statesmen are beginning to see it. Col. House said: "There can be no permanent peace unless the churches can Christianize international relationships." This is the meaning of the unrest in Europe.

General Byng, in the dark days over there, said to Bishop McConnell, as he faced the enemy: "What is giving me concern is the task before the Church of God." His reliance was not on the ranks in front of him, but on the church at home, as he declared: "I trust that you will go back to your own country and go to your own people, and in every way that you can urge upon them that in the days, the terrible days ahead of us, the days after the war, the church shall fail not."

And our President said the great words: "Religion is the only force in the world that I have ever heard of that

does actually transform the life, and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

Also Henry Watterson, of whom you would scarcely expect it, uttered almost the deepest thing that has been said: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and Him crucified, the bed rock of civilization."

Recently Dr. Campbell White flung off this sentence: "Christ or chaos for the world is the question for the Christian army to answer to-day."

Now, is that putting it too strongly? What has made democracy safe in America? The Christian home, the open Bible, the free church—in a word, the foundations of intelligence and morality laid deep by our Pilgrim and Puritan forefathers. If democracy has been made great and strong with us by these elements of our civilization, what about the other nations of the earth? Nearly a billion people, almost two thirds of the population of the globe, have never heard of Christ! That means that they stand entirely apart from the whole range of influences associated with Christianity; that they lack the sense of the value of personality and human rights which works so mightily as an incentive to progress.

And the nations are telling us about it. The dead formalism of the Far East will not hold the educated classes to-day. One of the great men of China who passed through this country on his way to Paris said to one of the men in this audience: "You have taken away from us our idols and our temples and destroyed our faith in Buddhism and Confucianism. Responsibility rests on you to give us a positive substitute, which we must have now to avoid chaos."

And mighty Russia, so vast in size that we cannot comprehend it, sends out this cry: "Russia wants books, not

bayonets. Russia needs teachers, not soldiers. Send us farm machinery, not machine guns. And give us help for the four million orphans of our country. Send us men and women to work with us, to live with us in the villages as well as in the cities, to teach us how to be free and to use freedom wisely."

Then there is Mexico. I wish I had the time to show you the pictures that I took of that sorely disturbed land as I went down there a little while ago, finding in the eight hundred miles from Laredo to Mexico City not a railway station standing for the whole distance excepting in one of the cities that we passed. Four out of five people in Mexico cannot read the Bible. The very name of God is unknown to one fifth of the population, yet we say the open Bible, the free church, the Christian home, the free school have been our foundation.

Mr. Inman has said: "The first six months of the Mexican border patrol cost the United States government more than enough to build and maintain for ten years a fully equipped college, hospital, social settlement, and church in every town of over four thousand people in the republic of Mexico." The Christian world should provide an endowment of \$750,000 for the public school in each of these same towns. Interest at six per cent. on one such endowment, would be more than the Mexican government has ever spent in any one year on education.

I saw in Mexico a better way. I saw one Mexican school, which had been developed by one lone American girl, with the native helpers that she was able to raise up and with the help of Almighty God, and I said as I looked into the faces of the children in that Christian school: "If we could extend that sort of thing, we could make border patrol unnecessary in ten years in Mexico." This school had literally transformed the city in which it was founded and its whole attitude towards the United States and especially toward our form of Christianity. If you can raise up a greater monument than that I should be glad to see it.

Now, as showing the very strange intermingling of our

home and foreign problems, let us look on our side of the border. The Mexicans are coming across rapidly. Streams of immigration are going to California, up into Arizona and New Mexico, up around the Great Lakes and over into Pennsylvania. What are we doing for these people on this side of the border? In Los Angeles they made a study of the type that Dr. Diffendorfer has described, showing conditions of the place and surroundings. Then, to make it vivid, they charted it, using a chart which illustrates Christ's words: "For I was a stranger, naked, sick, in prison, and ye visited me."

Now, the Christian forces are trying to do something for these people. There was a little church down there, one of the two hundred and fifty wooden buildings that was formerly put up for that type of work. But, when they had surveyed the community, they laid out a great institutional church to handle the Mexican problem in that part of the city—a finely equipped modern institution to cope with a vital situation.

And then, as if that were not enough, they went out in the country and planned a splendid institution for training the boys how to use their hands and how to go back as useful citizens, if they do go back to their own country. That is what the Interchurch World Movement, extended on a large scale, might mean to large sections of our home mission field in America.

But I go on to other lands. Some great continents I shall not touch. We will not touch Africa tonight, but will take South America, made up of these republics near to us and most vitally related to us—a country so vast that we cannot comprehend its size. If we spread the map of Brazil over the United States, we get an idea of the bulk of that country geographically.

But what about the people? What are they doing? Bishop Oldham said to me before he went back on his last trip: "The intellectuals of South America have utterly turned away from all knowledge of and desire for companionship with God. He is not in their vocabulary. They hold a position simply agnostic and openly infidel.

Search their ranks through and you will not find a single professor who owns allegiance to the idea of God."

Let us go over to Eastern Asia, to beautiful Japan. It is with a sense of pleasure that we visit the people and travel through their dainty land. They are lovely folk. It is true, there is the militaristic crowd that is just a little bit offensive to some of us these days, but the great heart and body of the people are very, very fine in the charming world of Japan.

Just for the moment let us follow the season of the flowers in Japan. They have the cherry blossoms that some of us may have seen; and the azaleas, and the iris. The Japanese know how to grow iris as no other nation on earth knows how. And what a charm they impart to the wistaria, growing it over the trellises and letting the great fronds hang down as we never seem to know how to do in this country. Then we see there the one perfect mountain cone on the earth, beautiful Fujiyama. It is a beautiful land; but what about its religious life?

A little white square in the center of a map of the island empire would represent the Christian population. A larger red area would show those who are, perhaps, in reach of the Word of God, and the vast bulk in black would represent the untouched population. Japan has failed at the point of her greatest success, namely, her educational system, because of the complete separation of education and religion. To-day 90 per cent. of the graduates of the government colleges in Japan are frankly without religious faith. They are the future prime ministers, cabinet ministers, governors, principals and professors of colleges, doctors, lawyers, and other leaders of Japan. What kind of a Japan can these men be expected to make?

The great factory system shows modern industrialism unmodified by Christian influences in a sufficiently large degree. Dr. Speer brought a terrible revelation when he came back from his trip and said: "I have seen the life blood of women and children ground out by the wheels of a Western system not modified by Christianity." It

seemed a strong statement, but we read Dr. Sidney L. Gulick's figures:

"A large proportion of the 3,000,000 unmarried women in Japan are engaged in some form of industrial work. In factories alone there are 700,000. Ten to 30 per cent. are under ten years of age. Of the girls who leave home for factory work, six out of ten never return; twenty-three in every hundred of those who do come back die within a year. Fifty per cent. of the deaths are from tuberculosis.

"Is Japan a menace? Only in the sense that America and Europe are a menace in so far as they are not Christian. A Christianized Japan would be a mighty force for righteousness and peace in the Far Eastern world."

Take China with her 330,000,000 people, equaling in population all of Russia and Germany and Austria and Bulgaria, Greece, Denmark, Holland, Norway, Sweden, Great Britain, France, and Italy. A mighty land is China! To-day we have the opportunity; tomorrow will be too late. There is no use blinking the facts.

Twenty-five years ago the missionaries in Japan called aloud to the churches, saying that Japan's redemption was possible at that time, that the opportunity would pass in a year, and the church must act quickly. We all know the facts. The Church did not respond, and the Christian harvest in Japan has been postponed for at least fifty years, possibly a century. China is better prepared to-day than Japan was twenty-five years ago.

"Once more in the providence of God, America has the opportunity to show the world that she was born to serve mankind," declares President Wilson. America has moved out of its old isolation into the realm of world affairs. The program of the Church must match the policy of the nation if the Church is to continue as a world force.

Dr. Mott said, at Wallace Lodge, a little while ago to the Committee of a Hundred of this movement: "A practical plan of co-operation, entered into intelligently by the leaders of the aggressive forces of Protestantism and

adhered to loyally without compromise or sacrificing a single vital principle, would make possible the easy world-wide occupation by pure Christianity of all those fields that now concern us. In fact, I see no reason why five years should pass without our having in position, in every dominant place, the gospel agents and the gospel agencies on both side of the sea in sufficient strength and working with sufficient precision to bring the victory well within our sight and within our day."

Now, if that be true, God pity the Church that stands in the way of a program like this!

Let us face the opportunities that are before us. I could not speak to this audience of a more difficult problem than that of dealing with the Negroes of our country. I do not know a more difficult home missionary problem to solve.

Their illiteracy has been reduced from 90 per cent. to 30 per cent. They own 30,000,000 acres of farm lands. They own farm property worth \$500,000,000. The total property held by them is valued at \$700,000,000. They cultivate two-thirds of the land in the South. There are 50,000 Negroes in professional service. There are 25,000 Negroes in government positions. They print 400 newspapers and periodicals. They own and control 100 insurance companies and 64 banks. They do a \$30,000,000 business in their banks. Their exodus is sending its powerful streams to the North—to Chicago, to Detroit, to our great cities. What is happening? The volume of it is tremendous. Two hundred and fifty thousand workingmen, three quarters of a million individuals located in a new environment. This is a fresh problem that has come to our America in the last few months. So many of them are coming up, there are so many great evangelistic opportunities, that in Philadelphia they go outside the Church to one of these great tent meetings and have their evangelistic services.

It would inspire you to see one of their great churches in the North where a magnificent piece of work is being done under superb leadership. There is a great unreach-

ed task in Philadelphia. In one of these churches the contrast is alarming between the space for the Sunday School and the actual school, with its enrollment of 3,800. The church seating capacity is 1,000 and its membership 3,300!

Now, this is their plea, and it seems to me to be a reasonable one: "WANTED—Churches in which to worship; decent houses in which to live; fair chances at an honest living; good schools to educate our children; equal protection to our lives, liberty, and property." They are entitled to it!

Why not go on and occupy a field like that? Or, turning to the other side of the earth and the opportunities that stretch before us, it is an axiom that where the people rule they must be fitted to rule. Education or chaos is the only alternative in a democracy. One half of the population of the globe can neither read nor write. By far the largest portion of that percentage is found in non-Christian lands. Ninety-four per cent. of the population of India are illiterate as against 7.3 per cent. in the United States. In China the percentage of illiterates is even larger. Latin America ranges from 40 per cent. to 80 per cent.; Moslem lands, 75 per cent. to 80 per cent.; in pagan Africa, apart from missionary stations, the people do not even know that writing has been invented!

Everywhere you go there is the mother and the child, and the pity of it all is that the child is like unto the mother. But the transformation among the children is amazing.

Everywhere there are the little tots just like our children! If you clean them up a bit they are as sweet and precious as ours. One of our missionaries picked up a little child, a little girl thrown out by her parents to die, and she is one of the brightest jewels of a beautiful home. We are gathering the children up by the armfuls, as if there were no limit to our capacity. They are ready to come, they are entrusted to us by their parents, and are just as natural as we are. I was over in North Africa, and every one of the little girls under our care there rep-

resents a terrific legal and moral battle, before she can be brought under Christian influences by our missionary staff. As I gathered them about me taking their pictures, I found they were just as human, just as amusing and delightful as our own groups of schoolgirls would be.

The missionaries are dealing with many problems, and the progress is amazing. Not all the schools of mission lands are great, for they have their crude beginnings, as when Bishop Lambert went out into the heart of Africa, and put down a post and said: "Let there be a school here," and there one saw the beginning of a school. Presently these schools grow. I was down in South America in towns you never heard of, where there are no American missionaries, and saw school after school in the pioneer stages. On the other hand one may take a great school like Peking University and the secondary and primary schools that feed into it. One sees the enormous impact these larger institutions of education and especially the union schools in mission fields are making. Such examples could be multiplied throughout China.

Now, with such opportunities before us, God knows the work can go forward if the Church will rise to do what it is being called to do. Again we have the days of small things out under the open sky with the native people in the heart of Africa gathered around the missionary as he opens the book and preaches the word, and then presently a devout, believing congregation with still no place to worship, and the work grows and grows mightily. Then there are the small congregations in Roman Catholic lands like South America and Mexico, where the dear people come down the road two or three miles to meet you when you visit them. I went away back in Uruguay to the heart of it as far as the railroad would carry me, and then as far as the stage would carry me, and away back there I found a Christian congregation.

In Korea we find these great audiences that we have been reading about in that strangely afflicted land. How our hearts and our prayers ought to go out to Korea at this time!

After a time, in most of the mission fields, large congregations are gathered, made up in part from the Sunday Schools, the day schools, the university students, the adherents, and new people who are becoming interested.

Now, with that work on in the mission field, I think Dr. Mott is absolutely right when he says that we can furnish the agents and the agencies. We are regimenting the forces by which the gospel of Christ can be made known the earth around if we will unite our forces. And, back of the first enlistments of native workers we are building up a superbly trained, splendidly developed Christian ministry.

Beyond all question the Church of Christ is incomparably the most powerful organization that we know anything about in the world. And yet a fair study of its latent resources and unused power would probably compel us to conclude that, of all the great organizations in the world, the Church is developed to the smallest percentage of its capacity.

That is putting it strongly. I think we could show a more satisfactory result if we could reveal the prayer life of the Church or the evangelistic life of the Church in relative proportion to its capacity, but let us take the Church's financial response to the world's need. I take my own church because it wouldn't be polite for me to take yours.

It took us eleven days to give one cent to the Board of Foreign Missions, thirteen days to give a cent to home missions, two months and twenty-four days to give a penny to the Freedman's Aid Society, three months and three-tenths days to give a penny to Sunday Schools, nine months and six days to give a cent to the American Bible Society. And then somebody showed that if we gave a postage stamp a week in the days when a postage stamp cost two cents, it would increase our offerings a million dollars. A penny a day would make an increase of \$10,000,000; a dime a week, \$15,000,000; a half dollar a month (the price of a very cheap meal these days), \$18,000,000.

In my own church, after fifty years of missionary organization and development, the per capita offerings for missions, foreign and home, from both Church and Sunday School, including the work of church extension, special gifts, and city missions, are actually less than the per capita for missions fifty years ago, and yet the wealth of the nation has increased from \$7,000,000,000 to \$25,000,000,000 in that period of time, the per capita wealth of the nation jumping from \$500 per capita to \$2,500 in that same period.

Now, here is one of the difficulties. I shall show two or three. A church, free of debt, well located, with a good building, good parsonage, fine Sunday School, its membership divided into sixteen groups using the approved financial blanks, the every member canvass, the duplex envelope, and paying the seventh highest per capita offering in the district, has the following record: 102 give nothing; 31, one cent a week; 57, two cents a week; 58, two and one-half cents a week.

Here is another fundamental difficulty. The total number of rural churches in Ohio is 6,642; yet only 601 have more than 200 members each; 4,529 have less than 101 members each; 3,641 have less than 76 members each; 2,425 have less than 51 members each.

Then there is what might be called ministerial vivisection, where a minister seeks to divide up his preaching and pastoral work among two, three, or even four churches. The survey of nineteen counties in Ohio reveals that of the churches to which pastors give undivided service 60 per cent. show an increase in members; where pastors care for two churches each, 39 per cent. of the churches show an increase; of the churches under those ministers who are attempting to serve three churches each, only 35 per cent. show an increase; and the churches where pastors are compelled to extend their work to four churches each, drop as low as 26 per cent. for those showing an increase.

The war cost the world \$450,000,000,000—\$7.41 per second since Christ was born! That stupendous sum

equals seven hundred and twenty-one dollars and twenty-five cents for every living human being! Interest charges at four per cent. for one hour exceed the total foreign gifts of America for 1918. No wonder the commander of the British fleet, who received the surrender of the German fleet, said: "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the State has put into this World War could be thrown into the cause of the kingdom and of the eternal verities, the world would soon be won."

Dr Pinson has said a tremendous thing: "We have been singing, 'Like a mighty army moves the Church of God.' Can we sing it now? We have seen how a mighty army moves. It levies its billions of dollars and gets them. It enters our kitchens and tells us what we may eat. It builds ships, requisitions factories, builds cities overnight, takes over whole railroad systems. It demands our best. Mothers kiss their boys good-bye and send them to face cannon. Men go singing by the million 'To the Red Rampart's Slippery Edge.' If we dare sing like that we must set an undreamed-of standard of loyalty to the Prince of Peace. We have not been marching, we have been marking time."

But a new day is upon us. One of the outstanding new signs of the times is a great total benevolent budget for the first year of \$13,000,000 by one denomination. The united budget of the eight national organizations of the Northern Baptist Convention having a total excess over last year of two million dollars shows that the Church is beginning to be led out to great things.

Some of the Centenary askings of the Board of Foreign Missions of my own church total for foreign missions alone forty million dollars. I would like to show you a home missionary budget that you will be having now in your own communions and interdenominationally if this work goes forward. It is an education in itself to scan a budget built upon this new pattern.

There's a new day coming. Surprising results have

already been achieved in the Methodist Centenary in advance of the drive. We are hearing most cheering reports from all over the United States now, North and South, as churches really measure up to the great new day and the great new task.

The Interchurch World Movement was organized for purposes of co-operation, not union. It is a grouping of missionary, educational, and philanthropic organizations within the several communions or denominations and of allied interdenominational agencies. It is not a combination of ecclesiastical bodies; it has not been proposed that any organization shall merge with any other, give up any of its distinctive features, or surrender any of its rights. But "if we walk in the light, as He is in the light, we shall have fellowship one with another."

It is a work that must be undertaken in no narrow or selfish sectarian spirit. It cannot be a piece of denominational propaganda. It must be a sincere effort of a united Church if it is to make its full contribution to the Christian welfare and the happiness of a new world. Now, do we need a movement of this kind?

The government took a religious census in 1916 and found there are about 190 Protestant denominations in the United States. Out in Los Angeles they had the Church of God; and they had a quarrel, and some withdrew and formed the True Church of God; and then they had a scrap, and some made up the Only True Church of God. We have had these divisions all through the years, and the result is seen in 201 denominations, all told, in our country.

There are 114 denominational foreign missionary societies in the United States and Canada and a total of 377 for the world.

"The time has now come," said Mr. Noyes, "for the combined forces of Christianity to reassert their divine creed and bring healing to a wounded world. May all the power and idealism of the great republic move behind this new crusade and lift its glorious symbol to complete victory again." This is an Englishman speaking.

“Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession.” Oh, America, see your position! Facing, on the one hand, Europe and Africa; on the other hand, Asia and the islands of the sea. President Wilson has given us this great word: “The swing of our destiny has at last become as wide as the horizon.” And the Interchurch World Movement sounds out the watchword: “The Christian crusade for world democracy to make democracy safe for the world. We can do it if we will.”

ARTICLE III.

THE PRESENT TASK OF THE THEOLOGICAL STUDENT.¹

BY PROFESSOR H. C. ALLEMAN, D.D.

The Great War is over. The Peace Treaty has been signed. That colossal conflict, with its toll of 10,000,000 lives and 25,000,000 casualties, is now a matter of history. Sitting in the ashes of this gigantic catastrophe the world is making an inventory of its resources and is seeking to gather together again the threads of its interrupted career. All departments of life suffered, but none suffered more than education. Our schools were emptied of their boys or had their campuses turned into drill-camps. A year ago we assembled here for the pursuit of our theological studies with ill-concealed impatience. The bugle of the camp was daily sounding in our ears, the uniform of the army met us on every highway. Some of our student body had gone into the service, others were awaiting their summons, while those of us who remained with difficulty centered our attention upon a curriculum of theological subjects. We seemed out of joint with the times and chafed at the reins, that while almost every other pursuit had been called to do its part in the wonderful mobilization whereby the nation was winning the war, we, along with similar groups, were exempt because we seemed to have nothing that the nation could use. Our life seemed remote and superfluous, and we were frankly unhappy.

With what mind do we return to our books to-day? Are they open at the self-same place? Is our task just what it was before the war? Has the war changed nothing for us? Does the return of our comrades as veterans of the great conflict give us a different thought of our

¹ An address delivered at the opening of the Ninety-fourth year of the Theological Seminary, Gettysburg, Pa., Sept. 17, 1917.

task? Does the fact that one of them lies sleeping in the poppy fields of France mean nothing more than one student less?

In a memorable argument for the resurrection of the dead St. Paul asks his Corinthian readers, "What shall they do who are baptized for the dead?" There were in Corinth and perhaps elsewhere those who were practicing such a custom. Just what the facts in the case were we do not know. St. Paul was using an argument which was valid for his readers, but, in a literal sense, is lost on us. Yet there is a larger application of his words in the realm of spiritual experience. We take our cue from the apostle himself. He belonged to the second generation of the Christian Church. He had not, except in vision, seen the Saviour's face. But he is resolved that his generation shall be worthy of the first. How? By every man who shared his faith seeing to it that he is baptized for the dead. Stephen is dead—and others like him. The first martyrs have won their crowns. Paul is resolved that they shall not have died in vain. He will be baptized with the faith, the enthusiasm and the dying triumph of Stephen.

Can we spend this hour more profitably than by taking account of our task in the light of the great sacrifice for the cause of humanity by the youth of the land who went to the war, so many of them not to return? May it not be that we are baptized for these heroes to a new conception of our task? I venture to suggest that we are, and I specify

I. *We are baptized for them to a new appreciation of spiritual values in life.* At the outbreak of the war our age was fast becoming petrified in materialism. The development of our material resources was our main pursuit, the enjoyment of material comfort was our passion, the amelioration of our human lot was our gospel. Education was almost completely subsidized by science. The cultural studies in the college curriculum were subordinated to utilitarian courses. Physical results were the passion of the hour. Even religion tended to contract

itself into a social welfare program. A prophet of our times, contrasting a bundle of letters of contemporary correspondence with those of his ancestors, remarked of the former: "Their great concern is with material things—diet, dress, details of operations, the fluctuations of the stock market, and the like. There is much about reform, suffrage, the fighting of the political ring, measures for the physical betterment of factory operatives. There are many wrongs to right, for the most part centering in the body; but, in spite of my sympathy with each measure, I feel a great sense of lack. The horizon is too near, the sky comes down like a brass bowl over our heads. There is a superficial material optimism which ignores the greatest need. . . . We have lost eternity and we mean to make time pay to the utmost." So one could write of the life of the nation at the outbreak of the great war. The state of soul in university and government circles in Great Britain was photographed by Stephen McKenna in his story "Sonia." The neurotic mind which had followed the long-drawn-out, hectic carnival in celebration of the coronation of George V. is vividly pictured. The formal social functions, though marked by old Roman extravagance of expenditure and recklessness, failed to satisfy a sated society, which now resorted to the orgies of the dance halls with their continental names and their continental abandon. The foreign social exploiter, with nothing to commend him but his money and his ambition, by the sufferance of a jaded and effete nobility, climbed to dominance and a title. It would seem as if London had cast aside every scruple and every conviction for sensuous enjoyment. Then came the challenge of the war, and the youth of the land saw on the chess-board of the nations what their elders had failed to see on the chess-board of the State, and over night the universities and the schools emptied themselves, and, while their fathers and mothers were still dancing and muck-raking, they crossed the Channel and threw themselves athwart the path of the Dragon, and St. George was incarnate again. The same was true of America.

Books like Wm. Allen White's "In the Heart of a Fool" lifted the curtain upon the sordid and semi-pagan life of our cities. But our boys heard the call that came from across the sea, cast to the winds inherited ease and coveted opportunity and asked only for the mantle of a Galilhad. In them the days of the prophet Joel had realization again, "Your young men shall see visions." Even before the nation could shake itself free from the sloth of material prosperity, before the scales had fallen from the eyes of their fathers, they were gone. They had enlisted in the great cause. And the trench letters which were scattered over the world like the leaves of a tempest-tossed tree tell of a new Pentecost. The letters of the young soldiers of France and Britain are matched by those of our own American boys. A high purpose breathes through them, kindled by the Divine Flame. The bulk of this war-autobiography is still expanding but the purport of it is the same, to wit: "A man's life consisteth not in the abundance of the things which he possesseth," "What should a man be profited if he gain the whole world and lose his own soul?" We are baptized for these heroes to a new appreciation of spiritual values.

II. *We are baptized also to a new consciousness of eternal life.* Before the war it might have been said of the great mass of our people that they were at least indifferent to the life beyond the present horizon. Sermons on the future life were a precarious venture, while books on immortality met with a lukewarm reception. But in addition to the compelling force of their idealism these young heroes have shared in "the beatific vision." They went to their baptism of death with a bearing which has a peculiar illumination. It is without fear. This is the highest proof that a man can give that his soul is more enduring than his body; and exhibited so often at the moment of passing through the veil it creates a presumption of some strange reassurance from the great beyond. This perception of a great and joyous adventure "is implicit," says Miss Kirkland, "in that beautiful phrase of

soldier slang, 'Going West.' " "Going West has always spelled adventure and hope." It is in significant contrast with the attitude of men who have lost all hope of life beyond the present. It not infrequently happens on battlefields, in earthquakes, in shipwrecks that men, in the face of death, counting life a failure in that it has not prepared them for this crisis, leaving them without hope of the future, either commit suicide or drink to intoxication, that they may die like natural brute-beasts, made to be taken and destroyed. Some sixty years ago "The Central America," having sailed away from San Francisco when gold mining was at its height, foundered at sea. A few survivors were picked up by the crew of a passing vessel. These survivors told a strange tale. The sailors, when all hope was gone, bursting open the spirit stores, had rushed to drink and to die. The vessel had on board many successful gold-diggers. Of these, some in their despair flung their gold wildly about the deck, and some as wildly scrambled for it. Some were paralyzed with remorse and others were mad with fear. The point is, none of them, having lived a sordid life and having bartered everything for gold, had a soul-anchor in the hour of death. How like them the men of our generation have been, this hurrying, nervous generation, feverishly active—annihilating space and time in its haste to its goal. Back of all our mad haste does there not lurk something more than a desire to excel? Does it not register a loss of conviction that there is anything better than this present world? How we are rebuked by the bearing of our boys at the front! How calmly they advanced to the rim of the crater of death! The conviction of immortality beamed in their faces! The laconic words of Donald Hankey might have been spoken by the personified army, "If wounded, Blighty. If killed, the Resurrection." But, one objects, these are not proofs of immortality. No, there is only one *proof* of immortality, the resurrection of Jesus Christ from the dead. But the belief in immortality is the religious, sustaining interpretation of life, which comes to a man when he calmly looks into the face

of Eternity. This sustaining faith of our soldiers, face to face with death, is a denial of all the old materialism which had well-nigh submerged us. Are we not baptized for them to a new proclamation of the life immortal, to a new consciousness of God's unending day?

III. *We are baptized also to a new thought of God.*

"There are things," says Bergson, "that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find, but it will never seek them." In the great crisis of life we pierce the fog and by intuition get what reason cannot give.

Our age has not been without its thoughts of God, but they were incidental and not vital. Of the making of books on religion there has been no end, but few of them have given us a vision of God. Our interests were scientific and our apologetics reflected our pragmatic mood. The phenomena of religion were minutely investigated and patiently cataloged, but their Source was neglected. Our specialists have skillfully assembled the material of religious experience, but their use of it has been inadequate. Even in religious circles how few have spoken with the voice of authority. We have developed a clever criticism of sources, but our worship is still largely second-hand. Our religion has lacked the drive of a great need. But the war supplied that. "After a few months' experience of conditions out here," wrote an officer at the front, "I think a good many people have come to the conclusion that there is only one thing worth living for, only one thing worth thinking about—and that is God." That testimony could be indefinitely multiplied. "Only one thing worth thinking about—and that is God." One thing worth thinking about in a great need that swept men far beyond human help.

Chaplains and Christian workers testify to the new significance which the crucifix had even for non-Catholics and the eagerness with which the men at the front sought the sacrament. To say that the war revealed it as our supreme need to think of God in terms of Jesus Christ and his cross is to utter a commonplace we should almost

hesitate to phrase had not the war also revealed the fact that it had never been really accepted by the Christian people of our generation. I think that the criticism of an English writer does not go beyond the mark when she says that the generation of her countrymen who faced the war was theistic (if not merely deistic) but scarcely Christian. There was a God—a spirit beyond the stars, a being who had made the world and set it going, but who, on the whole, did not intrude in the affairs of men. This is Paley's Almighty Watchmaker who appeared in the books of theism and many a class-room of the XIX. century. But, except under the expansive power of the great poets, he did not get into our life. It was Wordsworth who brought the deistic God of Locke down from his heaven to the England of moor and fen, and it was Browning and Tennyson who translated our theistic formulas into the ringing note of faith. So, when the war overtook us—and this was more particularly true of Great Britain, where the suffering was greater—and men began to cry out against a God who permitted such a hell of cruelty and slaughter, what was it that steadied our faith? Again it was the poets who galvanized our theism into life—not alone the Alan Seegers, the Rupert Brookes and the Joyce Kilmers, but all the boys at the front who followed the blood-red banner of the Son of God in the vision of His kingdom. "I did not lose my arm," said a young veteran who was commiserated, "I gave it." The boys at the front learned to think of God in terms of life, in terms of the Cross—and the message of the Cross is, "He saved others, himself he cannot save." It is the same Cross which was to the Greeks foolishness, and to the Jews a stumbling-block. "Christ is a conqueror," says Dora Greenwell, "whose victories have always been won through loss. His battle-flag, like that of Sigurd, while it has insured triumph to those who have followed it has brought destruction to him who carried it." The Cross is the banner of the militant God fighting sin to the death. It is not a fetish, it is a banner. Against the madness of the world God matched His Son. It was the

price of victory, and so, we say it reverently, He paid the price. It was the Cross that put light into the eyes of the boys at the front, climbing their Golgotha. We are baptized for our hero dead to a new thought of God, the God of the Cross, who gave Himself in a love that risks all for human redemption, who has marked out a path of victory with the footprints of sacrifice, and who can use us only when we are able to drink of His cup and be baptized with His baptism.

IV. *We are baptized also to a new appreciation of the Word of God.* The war has shattered many idols. One of them is the idol of scientific efficiency. At awful cost to the world, but worth it all, has been the pricking of this scientific conceit. It was "made in Germany." When, in 1907, the German Kaiser, as a part of the mobilization of the resources of his empire, by imperial edict, placed the *realschulen* on a par with the *gymnasias* as *vorschulen* for university courses, the choice was made for Germany of things against ideas and our educational curricula were led captive to scientific arrogance. The issue of the war is significant for education. "The world has shaken off its scientific prepossession," says Prof. Montgomery, "and has denied on the field of battle that humanity is merely a scientific specimen, to be studied, experimented upon and exploited by professors, diplomats and spies." We might substitute "the Bible" for "humanity" in the statement. Biblical study for the past fifty years has been largely laboratory work. An illustration in point is the last volume of the Cambridge Bible—the long-awaited commentary on "Deuteronomy" by Principal Sir George Adam Smith. It is a book of nearly 400 pages of Critical discussion, but of spiritual uplift there is nothing. Awhile ago one wrote, "Nothing could be of more evil omen for the future of the Church than the existence of a large body of critical work that has not passed from the scholar's workshop into the very fibre of the exegete, the expositor and the preacher." Unless critical scholarship soon makes that joint the world will leave it severely alone; its vindication is long

overdue. Philology, criticism, history of religion are necessary introductions to the study of the Bible and valuable though independent by-products but they can never replace the higher introduction which leads to the heart of the Book. It cannot be said that Higher Criticism has contributed much to a reconstruction of the Bible as a book of history and life. The best interpreters of the Book are those who have used it as it was designed to be used—as a book of religion. The Bible—and particularly the New Testament—came to its own in the camp and in the trenches. It was read there in the light for which it was given—the light of eternity. We who have lingered by the scales and retorts of the Bible laboratory are baptized for those heroes of the battle-front to a new appreciation of the word of life. The world does not care for the Bible as the pursuit of the ingenious mind, but it wants to know whether it is fitted for the great crises of life and history. If we cannot show that then our candlestick will be taken out of its place.

V. *Once more, we are baptized for these war-heroes to the unfinished task of human redemption.* What has been the goal of their splendid sacrifice? The biography of many, if not most, of them can be gathered up in a phrase which will live as long as the story of the war, "*Carry on.*" Young Edwin Abbey wrote to his mother: "If we stop and think for a moment of the terror and misery that have been wrought, and we know that this can be spared the future generations if we press on to the finish, how little one life seems to give. I do not think of death, or expect it, but I am not afraid of it and will gladly give my life if it is asked." On a soldier's grave in France are the words, "For your to-morrow they gave their to-day." They laid their lives on the altar of the world-crusade for freedom. Who follows in their train in these blood-bought days of peace if not the prophet of the kingdom of God? A war-time writer from Australia finds the key-note of the war-message in Lincoln's Gettysburg speech, "Let us here highly resolve that these dead shall not have died in vain." They have made safe

the way—shall we not walk in it? Was a higher motive ever offered the calling we espouse since Calvary's dread hour? Are we not baptized for our hero-dead to the unfinished work of world-redemption? Does not the call come to us from the cross-crowned graves of France, "Carry on?" Carry on the work for which they made their great sacrifice, that the world may be a freemen's home! And does not the call come to us anew from the cross-crowned hill of Calvary, "Carry on?" Carry on the work of world-redemption, that the kingdoms of this world may become the kingdom of our Lord Jesus Christ.

Gettysburg, Pa.

ARTICLE IV.

PROHIBITION AND THE AMENDMENT.

BY HOMER W. TOPE, D.D.

Among all the tales of Greek mythology none is more ancient and none more prophetic of modern life than that of the Argonauts, that little band of adventurous heroes in search of the Golden Fleece, led by Jason. They sailed over strange seas and invaded unheard-of lands. Kings lost their crowns, and thrones of tyrants toppled before these paladins of ancient times. And at length they came to the land of the Golden Fleece whose king promised the marvelous trophy to Jason on condition that the latter sow the teeth of the dragon. The king's daughter helps Jason overcome the dragon. The Fleece is in his possession; the dragon's teeth are sown and up come a living host of warriors.

And what a magnificent fight there is, in which Jason and his heroes participate, until final victory crowning the latter's arms, he leads the remaining warriors forth as a host and builds a great city and empire.

And there in the old time legend is the history of the American Spirit in its great search for the supreme good for man during the century or so of its history; starting in the primeval forest the foundations of a great commonwealth; pushing the work westward with the progress of the years; welcoming to our shores the downtrodden and oppressed of every land; tossing tyrant's crowns to the ground and toppling thrones into the dust of chaos; slaying the dragons that hinder the rights of man, and sowing the dragon teeth of an alien population only to lead forth their heroic progeny as an unconquerable army of American heroes to build the city of character, liberty and national integrity—the real Golden Fleece and humanly speaking the most precious thing in modern civilization. There is nothing more glorious in the annals of man than the story of American liberty. The world was

long coming to the concept. The patriotism of Greece was the patriotism of the aristocrat; that of Rome, as that of Germany, the patriotism of the strong man fully armed—the superman—with his doctrine of “might makes right”; that of the Venetian republic, the patriotism of commerce and greed; that of America is built upon human brotherhood, that right makes might, that every man on God’s green earth should have the chance of development for happiness and righteousness.

And when the alien enemy which had enthralled the colonies was defeated in the American Revolution our fathers of the republic, gathered together with a splendid purpose embodying in confederation, form the federated states of a great nation. But it was not for this they had fought—a union of states. It was for the “right of man.” To preserve individual liberties they formed the great constitution of America. It was no longer, “We the States” but “We the People.” And though some of the old conceptions of worn out systems were observed such as the electoral college to decide upon the people’s choice and the election of federal senators by states, by amendment after amendment the liberties and rights of the people came to the front. Religious freedom, trial by jury, free speech, freedom from cruel punishment, right to bail, were human rights secured by amendment during the century gone into the past. Then came the struggle, agitated for years, whether the black man too had human rights or the nation cleave in twain. Washington, Adams, and Jefferson thought so, but left it for future generations to work out. Human rights triumphed again over the idea of property and the decision was sealed in Lincoln’s blood.

But still the rights of man were held in subjection. His right to health and prosperity, to a happy home and fireside, to education for his children and to a competence in old age was damned by the cruelest of tyrants—the Rum traffic.

The Jason spirit of American manhood struggled against this dragon rum which hindered the rights of

man to the Golden Fleece of honorable life and righteousness. They fought for sixty years and like the heroic Jason of old had mighty aid from woman in the struggle. As long as the nation's youth found the intoxicating cup held out to it by men licensed by the government to tempt, as long as money was legally diverted from wives who lacked bread and children who lacked shoes, pelf and self triumphed. The dragon was beaten back from state to state, from the place of business, from the halls of science, from the public schools. The sentiment of outraged Americanism was rising like a tide in overwhelming force to sweep from the nation itself the dragon and his power. Congress felt the mighty spirit of revolt against any longer associating with a government of freedom the rum dragon which clutched the rights of the people to happiness and success in life. And suddenly came the eighteenth amendment, and no longer shall the coffers of the nation be filled with gold taken from the purveyor of palsy and poverty through rum. Oh, how the people have triumphed! The Eighteenth Amendment is not the mere fist of a Patriotic President exercising his usual powers of war. The American people have spoken and their servants made reply. That is the genesis of the law which outlaws rum. And now will the law be enforced? I know there are a large number of our fellow-citizens who are "wet," and that war has influenced legislation to some extent. The craving of alcohol has not lessened and the nature of the corrupt politician not changed. Will there be victory by the lawless element? Will there be substitutes offered to satisfy perverted appetite? Will America no longer stand as a beacon light in the midst of a dark world? In answer, I ask when in the history of our country was a law written in our national constitution that was not enforced?

Of all the shining stars in the sky of the American constitution, this Eighteenth Amendment is the most lustrous and full of promise. It will make possible and real Hamlet's conception of man:

“What a piece of work is man,
How noble in reason,
How infinite in faculty,
In form and movement how express and admirable,
In action how like an angel.”

Not long will the green doors and red lights tempt the youth to drink, nor will the discharged convict find the snares of rum before him to again tempt him to crime. A New America is arising out of the fabric of the old in which there shall be much of the fulfillment of Micah's vision—when every man shall sit under his own vine and fig tree with the possessions of life around him. More money in the workingman's pocket and a boom in home building; more money for shoes and a boom in the shoe trade; more money for groceries and a boom in the grocery trade; more money for clothes and a boom in the clothing trade. Less money for jails and court trials and the spider shall build his web across the door of the felon's cell.

The world of nations shall feel the effect of that Eighteenth Amendment. The slogan of the American spirit has been for decades, “As goes America, so goes the world.” The success of the American revolution cast the brilliant light of liberty over France, roused the peasants from slavery, overthrew the throne of a tyrannical system and buried the French crown in the tomb of oblivion, and out of the dust of the ages arose the fair French commonwealth of to-day. The war of 1914-18 plunged the nations of Europe into the most colossal struggle of the ages. Again it was the struggle of might against right—autocracy and property against the liberties of man. The American Jason again influenced the world with three millions of heroes, and as went America so went the world. To-day no human power in the world has mightier influence in the reconstruction of nations than America.

In the banishing of the Rum dragon and the success of the Eighteenth Amendment other nations are seeing the hope of a new and better life for themselves. Will the

amendment be enforced, they ask? Will the blessedness of a civilization that augurs so much for the happiness of mankind succeed? With anxious hearts they await the issue.

“Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.
Sail on nor fear to breast the seas,
Our hearts, our hopes are all with thee.”

But still, as John Adams says, “Eternal vigilance is the price of safety.” There must be a rigid obedience to the laws. And that obedience to the law of the constitution requires the election of officials who are sworn to uphold it and have the will to do so. Let the polling places be the battle-grounds where the foe of sobriety shall find speedy defeat and political death. To-day in fancy I see the galleries of the past filled with the great and the good and wise of the nation. Washington with his august features, Lincoln with his compassionate eyes, Adams with his optimistic soul, Garfield with his courageous mien, scores of American paladins—all bending their earnest, expectant, pleading vision on the Americans of to-day, and upon the zephyrs from the unseen world I can fancy I hear their message: “Do not fail!” And voicing the sentiment of every right thinking citizen of America, I shout back the answer—the slogan of the New America—“O Fathers of the Republic we shall not fail.”

Philadelphia, Pa.

ARTICLE V.

THE TRINITY.

BY PROFESSOR J. A. SINGMASTER, D.D.

THE GROUND OF THE DOCTRINE.

It is the universal faith of the Protestant and the Catholic Church that there is One God, and that this One God is Father, and Son and Holy Spirit. Into this One Name of the Triune God all Christians are baptized. When they are gathered for public service they say with one accord "I believe in God the Father Almighty * * and in Jesus Christ His only Son and Lord * * and in the Holy Ghost"; and as they part the blessings of a triune benediction rests upon them.

The fundamental postulate of Christianity is the existence of the Trinity, embracing the everlasting Father, the pre-existent Son, and the eternal Spirit. So interwoven with the life, thought and language of the Church is the doctrine of the Trinity that its removal from the faith and the confession of the Church would cause its collapse. Christianity might remain for a while an ethical cult, but it would cease to be a religion.

If there be no Trinity, the story of the manger is a myth, that of Calvary a cruel deception, and that of Pentecost a pure invention. Then God has not manifested Himself supernaturally, the Bible is a cunningly devised fable, and the mighty host of good and intelligent people have for twenty centuries followed a delusion. The probabilities are enormously against such a proposition. That the Church should hold to a doctrine which has been pronounced unreasonable and even puerile is certainly remarkable, and demands satisfactory explanation.

The doctrine of the Trinity is not the invention of the theologians, for it was believed and taught before they existed or attempted its formulation in creeds. It is not the product of metaphysical thinking, for metaphysics

never appeals to the plain man. Neither was it derived from the Scriptures, for it was the faith of the disciples before the Scriptures were written.

It is true that we now get our information and doctrine principally through the Scriptures, which the Christian believes, upon satisfactory ground, to be divinely given for his guidance. They bear unanswerable evidence of credibility as the record of fact, as well as of the explanation of fact as made by competent witnesses. We accept the doctrine of the Trinity, therefore, in the first place as we would accept any other well authenticated facts.

In the Old Testament we have the teaching of Monotheism as over against prevailing idolatry and polytheism. It was needful that fallen man should be brought back to the conception of the unity of the Godhead, and therefore God reveals Himself as the Jehovah, or ever and only Living God. The great leader Moses cries, "Hear, O Israel: Jehovah our God is one Jehovah and thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might." Deut. 6:4, 5. So thoroughly was the monotheistic conception instilled that to this day the Jew is a monotheist and anti-trinitarian.

In the fulness of time when the world was prepared to receive a larger revelation, God manifested Himself in the person of His only Son. His coming and life are undeniable historic facts, recorded in the New Testament, handed down in tradition and preserved in institutions traceable to Him. In Christ our knowledge of God is greatly enriched. Indeed, we cannot understand God except as revealed by the only-begotten Son who dwells in the bosom of the Father. Jesus declared that He and the Father are one and that He is the revealer of the Father.

The revelation of the Son, so long delayed according to human reckoning, was speedily followed by the manifestation of the Holy Spirit, who though eternally existing did not appear in former times as a distinct personality.

At the close of His brief ministry our Lord reveals the nature and the coming of the Spirit, "another" Comforter. And on the day of Pentecost, the Spirit came upon the Church in a most unmistakable and extraordinary manner.

The historic manifestations of God to Israel through theophanies, the history of our Redeemer, and the historicity of Pentecost are the sure objective ground of the Christian belief in the Trinity of God. The Sacred Scriptures are the record of these facts, which will appear later in detail. It is the task of theology to construct out of simple fact a consistent system.

The historic revelation of the Trinity experienced by God's people and recorded in the Bible is the first ground of the doctrine. The second and final ground is the present experience of the regenerate. To those who are not regenerate or who explain away the alleged experience of those who are, these arguments mean nothing. And just here is an illustration of the subtle error which denies reality or truth to anything which has not fallen within the narrow limit of an individual experience.

Graven deeply into the consciousness of the Church and begotten of experience is the truth that God, in His infinite Fatherhood, has so loved the world that He gave His only Son to redeem man and His only Spirit to regenerate him.

This brief statement has a broad connotation. It presupposes the Incarnation and the Atonement, both demanded by the soul of man, and also the fellowship of the Spirit with His quickening power. However deep and unexplainable may be the meaning of these great truths, they are believed and cherished by the Church, because they satisfy the heart and inspire the life. They are a part of that glorious Christian faith which exalts God and yet brings Him near.

THE FORMULATION OF THE DOCTRINE.

The formulation of an important belief is inevitable, for the mind demands a clear statement of that which asks

for its assent. Not only is formulation needed for faith but also for defense. The doctrine of the Trinity is no exception to this rule. Its formulation, however, is fraught with considerable difficulty because in some respects the Trinity transcends reason.

"Faithful Souls," says St. Hilary of Portiers, "would be contented with the word of God, which bids us, 'Go teach all nations, baptising them into the name of the Father, and of the Son and of the Holy Ghost.' But alas! we are driven by the faults of our heretical opponents to do things unlawful, to scale heights inaccessible, to speak out what is unspeakable, to presume where we ought not. And whereas it is by faith alone that we should worship the Father, and reverence the Son, and be filled with the Spirit, we are now obliged to strain our weak human language in the utterance of things beyond its scope, forced into this evil procedure by the evil procedure of our foes. Hence, what should be matter of silent religious meditation must now needs be imperilled by exposition in words."

Between Malachi and Christ Jewish theology made some progress towards a Trinitarian view of God but reached no conclusion. The "logos" was conceived in Jewish and Greek thought as a vague principle or spirit, but rarely reached the status of personality. The effort of Philo to reconcile Greek philosophy with Judaism was paralleled later by the attempt of the Gnostics to reconcile it with Christian teaching, but with indifferent success. The apostle John in a few brief sentences clarifies the Logos idea, by giving it a personal meaning and identifying it with the pre-existent Christ.

The apostolic Church undoubtedly received and taught the doctrine of the Trinity. John and Paul teach it in the most explicit manner. The baptismal formula and the benediction summarize it in a practical and liturgical way, and became the basis of the Apostles' Creed, which underlies all the other creeds.

The ante-Nicene Church as a whole accepted the doctrine; but speculation was not wanting as to the relation

of the Three Persons. Numerous sects naturally arose in the early centuries. Certain Jewish believers fell into the error of denying that Christ was eternally God's Son, but taught that He first became the Son when the Spirit descended on Him at baptism. Gentile-Christian Gnosticism, "an astonishing spectre, begotten by the rising sun of Christianity in the evening shadows of departing heathenism," forced the Church to define its view of God as over against the grotesque fancies which predicated two Gods.

Tertullian (A. D. 160-230) and Origen (A. D. 182-251) more than all others shaped the doctrine of the Trinity for the third century and in a measure for later times. Nevertheless these illustrious teachers did not escape the taint of subordination, without, however, meaning to deny the deity of the Son and of the Spirit.

The third century also witnessed the attempt to reconcile monotheism with the deity of Christ, without resorting to the expedient of "the second God." Under the general forms of modalism, Sabellianism or Patripassianism it was taught that the three persons of the Godhead were really only separate manifestations of the One God, who appeared to men successively as Father, as Son, and as Spirit.

The fourth century witnessed the climax of the Trinitarian controversies. In the person of Arius, a British monk, was represented the error that Christ, though far above man, was a creature through whom God made the world. The time was now at hand for the Church once for all to set forth the true view of God. At the Council of Nice (A. D. 325) a great struggle took place in which was sounded the death-knell of Arianism and Unitarianism. Its conclusions, with some slight later changes, are embodied in what is known as the Nicene Creed, which is still confessed in most of the Churches, and which in beautiful rhythmic language expresses the profound truth that God is Father, Son and Spirit.

THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one holy Christian and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE NATURE OF THE TRINITY.

In attempting to explain the nature of the Three in One we are at once aware that we are dealing with unique relations and supernatural facts, though it is not surprising that finite thought and human language should fail to comprehend and to express what is necessarily mysterious. Moreover, the constant change in the meaning of words may mislead us. Thus the words "person," "being," "essence" and the like do not express to us quite what they did to the early theologians. The word *person* as applied to the Trinity does not connote precisely what it conveys when applied to man. The latter is a distinct, individual entity, but even human personality is not de-

void of mystery. We cannot explain the undoubted fact that our personality is closely united with a material organism.

In asserting that there is One God and also that there are three distinct Persons, it is not meant that the latter have their personalities apart from one another or that they unite in forming a fourth person. The truth has been stated by Dorner: "The one absolute Personality is present in each of the divine distinctions in such a way that, though not of themselves and singly personal, they participate in the One Divine Personality, each in its own manner. The one absolute Personality is the unity of the three modes of the divine existence which share therein. Neither is personal without the others. In each in its own manner is the whole Godhead."

The consideration of the Trinity leads into the realm of mystery, but not of unbelief. It may make us less sure of attempted logic but not less confident in our faith. The Christian must do here as he must always do: Hold fast to his divine Lord. His person, His word and His work for us and in us are the absolute guaranty of the existence of the Trinity. The fact is patent; the full explanation can wait. We are after all but children when it comes to the understanding of the Supernatural. The child knows its parent somewhat as we know God—more by what he does than by what he is. As it grows older and begins to reflect on itself, it also begins to wonder as to the nature and motive of the parents.

The contemplation of God leads to the recognition of two related aspects: God as He has revealed Himself, and God as He is. These aspects are usually presented under the terms, the Manifested Trinity and the Immanent Trinity, or the Economic and the Essential Trinity.

THE IMMANENT TRINITY.

In the Nicene Creed, in which the first authoritative presentation of the inter-relations of the persons is attempted, the crucial word is *homoousion*, translated of

one substance or of one essence. This identifies the Three as of the *same* nature, essence or subsistence, and not as of *like* nature (*homoiousion*,) as some contended. The distinction is vital and not nominal as can easily be seen. The contention was for a fact and not for a word or letter. The former asserts according to the Scripture the eternal deity of Christ, and His equality with the Father; the latter opens the way to the doctrine of the creation and the subordination of the Logos. We may turn away from these words like Luther who expressed his dislike for the words *homoousion* and *trinity* as being too cold to convey a real idea of God. But he confessed that, in controversy at least, he had no better terms to suggest. Man knows with the heart as well as with the head. He knows by loving as well as by thinking. And does not this throw light upon the whole matter? Should we not study the doctrine of the Trinity and indeed all doctrines, like Sartorius did, as the Doctrine of Divine Love?

God is love—love personified, love in substance, love in essence, love in expression. The greatest thing, not only on earth but also in heaven, is love. We cannot conceive of God, the absolute, the perfect as other than Love. He would not be God otherwise, for He would lack what is supreme and fundamental in personal life.

The doctrine of the Trinity is illuminated by the nature of love, which sheds its beautiful light not only upon the divine manifestation, but also upon the divine relations and constitution. This thought relieves us immensely of the oppressive conception of the eternal and forbidding solitude of God. It is true that there may be a man here and there who has such extraordinary resources in himself as to be contented without society; but he is abnormal in his selfishness and really not happy.

A "person" must be blessed, he must love in order to be normal. Hence it is inconceivable that our God could be blessed without a Son. We do not wish to deny the fact of a complacent love, in which God may find supreme satisfaction in the contemplation of Himself; but we in-

sist that love implies more than one, and that the doctrine of the Three in One makes such love possible and comprehensible.

The internal relations of the Trinity are in part revealed in the Bible. John speaks of Christ as "the only begotten Son." The word translated only begotten, *monogenes*, should probably have been rendered simply *only*, as it is in other passages. The widow of Nain had an "only son." Lk. 7:12. Jarius had "an only daughter." Lk. 8:42. The emphasis in the Johannine passages is clearly not on "*begotten*" but on "*only*," indicating that Christ is the one Son of God. So also when He is spoken of as "the first-born," *prototokos*, in contrast with the angels (Heb. 1:6) His unique sonship and honor rather than His eternal birth, is asserted.

At all events the term "begotten" has no reference to physical generation, but evidently indicates an identity of essence, and therefore also an ethical and spiritual identity. Even among men the sonship consists not chiefly in the fact of birth but of moral likeness in nobility of character.

We must also beware of making the "generation" of Christ temporal. "It is written in the Second Psalm," says Paul, "Thou art my Son, this day have I begotten thee." Acts 13:33. Paul applies this passage to Christ's resurrection. The writer to the Hebrews applies it to Christ's superiority to the angels as above noted. As far as the word generation can be applied to the relation between God the Father and God the Son it expresses an eternal relation.

Of the Holy Spirit it is said by our Lord, "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. Jno. 15:26. Upon this passage is based the doctrine of the procession of the Spirit from the Father. The Nicene Creed declares that he proceeds also "from the Son," because the Spirit of the Father (Matt. 10:20) is also the Spirit of the Son. Gal. 4:6. The *spiration* or breathing forth and

the *procession* or proceeding are like the begetting, spiritual and eternal, indicating the closest possible personal relation.

Various analogies have been suggested to illustrate the Trinity. The best and most familiar is that of love in its threefold nature: love itself, the one who loves and the one who is loved. The family—father, mother and child—is a trinity. Sight is supposed to illustrate the idea: the thing seen, the vision, and the will to see; so also the threefold activity of the mind—thinking, feeling and willing. But these and many other supposed analogies are all defective as can easily be seen. They do not bring together personalities into unity. They merely combine functions, acts or objects. It is not needful to seek exact parallels in the natural life. The great truth is a historic revelation, conformed by religious experience; and this is sufficient.

THE MANIFESTED TRINITY.

For the fullest knowledge of the Trinity the Sacred Scriptures must be consulted, for they are the historic record of the divine revelation and of the founding of the Church. Without this record there would be no substantial basis for the doctrine. The passages teaching the deity of Father, Son, and Spirit are too numerous to quote, but a convincing selection may be easily made.

The New Testament Teaching.

The New Testament witness to the Trinity is much clearer and fuller than that of the Old Testament and should be considered first.

The culmination of the Gospel teaching concerning the Trinity is found in the last commission of our Lord, which is utterly inexplicable without the presumption that God is One in Three. The unity of the Godhead is expressed in the phrase "into the Name," which is in the singular

number; and the Trinity is expressed in the three Persons, Father, Son and Spirit. Their association without any qualification implies their equality.

This combination of three Persons occurs repeatedly. The following instances will suffice. At the annunciation the angel Gabriel mentions the Most High, the Son of God and the Holy Spirit. Lk. 1:31-35. At the baptism of Christ, the Father speaks and the Spirit descends upon the Son of God. Jno. 1:32-34. At his temptation he was led by the Spirit and is called the Son of God. Matt. 4:1-4. In his promise of the Comforter, the Three appear. Jno. 14:13-16. In his interview with Nicodemus God, the Son, and the Spirit are mentioned. Jno. 3:5, 16. In the apostolic epistles, Peter speaks of the elect "according to the foreknowledge of God the Father, in sanctification of the Spirit into obedience and the sprinkling of the blood of Jesus Christ." I Pet. 1:2. Paul speaks "of peace with God through our Lord Jesus Christ" and of the love of God "shed abroad in our hearts by the Holy Spirit." Rom. 5:1-5. His epistles to the Corinthians close with the triune benediction. 2 Cor. 13:14. John writes of the witness of the Spirit, and of God concerning His Son. I Jno. 5:7-9. And in the closing words of the New Testament he speaks of the call of the Spirit, of the judgment of God, and of the grace of the Lord Jesus." Rev. 22:17-21.

To the above striking testimony, may be added the conclusive evidence which ascribes deity equally to the Three.

To the Father's deity the passages already quoted afford abundant witness. Moreover, the Fatherhood of God is not denied by any theist. In the Scriptures the term Father is applied not only to the First Person but also to the Godhead.

To the Son, divine titles are given in both Testaments. The Psalmist (45:6) exclaims "Thy throne, O God, is forever and ever," and the writer to the Hebrews (1:8) applies this to Christ, "Unto the Son, he saith, Thy throne."

Isaiah (9:5) calls him "the Mighty God," and (40:3) Jehovah. Compare Jno. 1:23. John writes that the eternal Word, Christ, is God, "the only begotten Son." Jno. 1:1, 18. Paul speaks of Christ as "over all, God blessed for ever." Rom. 9:5.

Divine worship is accorded to the Son and accepted by him. At his ascension "they worshipped him." Lk. 24:52. Thomas called him, "My Lord and my God." Jno. 20:28. Stephen prayed to Christ. Acts 7:59, 60. Paul declares that "In the name of Jesus every knee should bow." Phil. 2:10. Peter writes "To him be the glory both now and forever." 2 Pet. 3:18. John heard a great voice from heaven ascribing the highest glory to the Lamb. Rev. 5:12.

Divine works are attributed to the Son. "All things were made through him," (Jno. 1:3) and all things are upheld "by the word of His power." Heb. 1:3. Miracles without number and the forgiveness of sins, as well as final judgment are ascribed to him.

Divine attributes are mentioned, making him in all respects God. He has self-existence, is spirit, a person, is omniscient, omnipotent and omnipresent and in him "are all the treasures of wisdom and knowledge hidden." Col. 2:3. He is holy, loving, just and true, even as is the Father.

Christ claims equality with God. "At the feast of dedication at Jerusalem" Christ said to the Jews, "I and the Father are one." "I am the Son of God." "The Father is in me and I in the Father." Jno. 10:22-38. Elsewhere he declares, "All things whatsoever the Father hath are mine," 16:5, and "he that hath seen me hath seen the Father." 14:9. The records also show that He was condemned because He claimed to be the Son of God and to be on an equality with Him.

The cumulative force of the above passages is irresistible that the Scriptures teach the deity of our Lord.

In spite of what seems to the evangelical Christian the unmistakable testimony of the Scriptures to the deity of

Christ, there are those who, rejecting the doctrine of the Trinity on rationalistic grounds, profess to find in the Bible arguments to sustain their contention. These arguments are based on certain passages affirming the apparent inferiority of Christ to God. For instance: Christ said "The Father is greater than I." Jno. 14:28. He confesses his ignorance of the day of judgment. He learned by experience in the things of daily life.

Only a lack of a proper understanding of what was involved in the incarnation, through which he voluntarily denied himself temporarily the exercise of some supernatural functions, can construe the several passages as affirming personal inferiority. They must be explained as official submission to God in the work of redemption, to accomplish which our Lord took upon Himself the form of a servant.

The Holy Spirit is mentioned on an equality with the Father and the Son in various passages already cited.

His personality is affirmed in the plainest possible manner. Personal pronouns are applied to Him. He is "another Comforter." Jno. 14:16. "And He, when He is come, will convict" (16:8). "When He, the Spirit of Truth is come, He shall guide you into all truth." (16:13). "He shall glorify Me." (16:14). The masculine pronoun *ekeinos* refers to the neuter noun *pneuma*, thus deliberately violating a grammatical rule so as to leave no doubt as to the personality of the Spirit.

Personal acts are ascribed to the Spirit. He teaches, bears witness, speaks, guides, comforts, works, wills and intercedes. The unpardonable sin against Him implies that He is personal.

Divine titles are given the Holy Spirit. Lying to the Spirit is lying unto God. Acts 5:3, 4. Divine attributes are ascribed to Him: eternity, (Heb. 9:14) omnipresence (Ps. 139:7, 8), omniscience (1 Cor. 2:10). He moved upon the face of the waters at the creation. Gen. 1:2. He endows believers with divers gifts and the power to work miracles. 1 Cor. 12:11.

The Old Testament Teaching.

The older theologians were wont to find in the Old Testament numerous and explicit references to the Trinity. Later theologians denied that any traces of the doctrine existed, in proof of which they cited the Jews and the Mohammedans who to this day reject it as teaching polytheism. If, however, the Christian postulate of the Trinity be well founded, it is entirely reasonable to expect some foreshadowing of it in the Old Testament. We believe that the revelation of the Trinity is latent in the Old Testament and patent in the New.

In the first verse of the Bible the name of God occurs in the plural form, *Elohim*, which however is construed with a verb in the singular number. Linguists affirm that this is simply the plural of majesty. Nevertheless the mention of God and the Spirit of God in the immediate context incline one to see a hint at plurality in *Elohim*. Moreover, when we interpret Genesis by John who declares of Christ, the Eternal Word that "all things were made through Him," we must refer the repeated "And God said" to Christ. Father, Son and Spirit surely participated in the creation as appears from other passages; and it is not incredible that this truth underlies the account in Genesis.

The Aaronic benediction, (Numb. 6:24-26) and the Trisagion of the Seraphim, "Holy, Holy, Holy, is Jehovah of hosts: the whole earth is full of His Glory" (Is. 6:3) strongly suggest the Trinity.

The Messianic passages, which inspired Israel with a passionate hope, occur here and there through the Old Testament and evidently point to a second Person in the Godhead. "The angel of the Lord" frequently mentioned must be differentiated from the Father and according to eminent scholars is identical with the Son.

References to the Spirit and to the Spirit of God are also numerous. Job echoes Genesis when he says, "By his Spirit the heavens are garnished (26:13). The Psalms declare of the works of nature, "Thou sendest

forth Thy Spirit, they are created." (104:30). When David pleads so earnestly, "Take not Thy Holy Spirit from me" (51:11) it sounds like an anticipation of a New Testament prayer. And who can deny in the light of Pentecost that when God promised through Joel (2:28), "I will pour out My Spirit upon all flesh" He meant that He would send the Holy Spirit, "who together with the Father and the Son is worshipped and glorified?"

Gettysburg, Pa.

THE GREAT CONTRADICTION.

BY T. B. STORK.

One of Hegel's important contributions to philosophic thinking was what has been called, for the sake of brevity, the Union of Contradictories, under which somewhat enigmatical expression lay this idea which to the plain man of the street would seem almost self-evident, too obvious for formal statement. For if I grasp the meaning, it signified simply this, that all the contradictions which occur to us in our thinking must be the fault of our thinking that reality must be self-consistent. Contradictions of thinking are only apparent, due to the imperfections of the thinking process: they are to be reconciled by a clearer thinking and, indeed, if our thinking is to truly mirror reality they must be reconciled. Reality must contain the solution of the contradictions of thought, for they are simply the imperfect apprehension of reality by our thought.

It is much like the case of our childhood's fable—to use a homely example—the shield that is at the same time black and white and so impossible, contradictory to our thinking: for we cannot picture the same object of two different colors. But when we come to reality we discover the reconciliation of the two contradictories, black and white, in the truth that the shield is black and white in reality and that the possibility of this union of contradictories lies in its two sides, one white and the other black. So of these contradictions of thought we come to understand that they are imperfect partial views of reality which are reconciled when we bring them together in reality, nay more, that it is only by their reconciliation that we are enabled to know reality. They make reality just as the black and white of the shield make its reality. The shield is neither black nor white, but both, and so of

truth, neither contradictory is wholly true but they are each partial imperfect phases of the truth, and only by their reconciliation do they complete what before had been but a partial incomplete truth.

Or to put it a little differently, the meaning of the union of contradictories is simply this, the realization that contradictories however impossible, to our thinking, are not, therefore, false but by their union which we are bound in some way to effect lose their falsehood in a higher truth which removes their seeming impossibility, purges away their apparent falsehood by a truer statement of their meaning and so brings us to reality.

The world of thought is full of these contradictories and the philosophers of the world have struggled with them since the time of the Greeks and Hindoos. That which might be called the fundamental contradiction of our thinking because it seems to lie at the root of many others is that of our own individual independent existence as a particular apart from the whole or the universal yet notwithstanding that independence bound up indissolubly, united in a thousand ways with the universal, with the great whole of the universe. In one aspect (the personal side) it is the contradiction the separation between God and man, a separation which must be bridged, a contradiction that must be reconciled if the truth of reality is ever to be reached by thinking.

Man, our thinking tells us is separate from the universe, is independent of it, is set over against it. The two stand at opposite poles, man asserts himself, strives with the universe, endeavors to overcome it, the universe resists, opposes, seemingly contradicts man. They stand over against each other, each contradicting the other, the particular is itself because it is contradictory, antagonizes the whole, asserts itself, its own qualities and will against the whole. But again, to be itself, to negate the whole, it must be a part of the whole, without the whole its negation is without significance. It cannot be itself all alone. To be itself it must be part of the very whole it contradicts. Its very individuality requires a whole

by which to realize itself. Its individuality implies a whole, the very term connotes a whole which by its opposition, its contradiction, helps to constitute the individual.

We are so accustomed to see one side of the contradiction between the particular and the universal, the separation and antagonism so to speak, of the two is so apparent, so obvious, and is so emphasized in all the practical affairs of life that we lose sight of the other side, the intimate and absolutely essential connection between them. Whether we contemplate its purely physical aspect or its spiritual aspect, we shall see that the particular is itself by virtue of its being part of the universal. One in all, all in one, might be the concise statement of their mutual relation. For if we ask ourselves for a moment what makes my identity, what is the real me of my individuality, I suppose there could be but one exact philosophically accurate answer. The qualities, various characteristics of the particular individual make the true me. We speak physically of my weight, my color, and spiritually of my feelings, my wishes, my way of thinking. My qualities or characteristics, physical and mental make my identity. But these qualities are not exclusively mine; these qualities are compounded of two elements, one contributed by myself, the other by the universal. If we can imagine a particular, a me all by itself in a vacuous world—if I may be allowed that expression—such an one would have neither weight nor color physically since both these properties depend on the surrounding world, the universal, nor spiritually or intellectually considered would there be either feeling or thought since both must find their content in the surrounding world.

Abstract thought or feeling, i. e., thought or feeling without content, furnished by the universal, the outside world, are mere blanks, the creation or invention of thinking, without reality. In other words, so far as we know them, these are all reactions of the individual upon the universal, they must have a universal to react upon

or there is no reaction: I can neither will nor do nothing; but always something, and that something is the element of my willing or doing furnished by the universal, the other.

The little violet fetches its delicate color through 90,000,000 of miles of space and without the sun's light the question might well be mooted whether it was a violet. In fine, it would be impossible to name any quality, either physical or spiritual, of either animate or inanimate objects which could be said to be theirs independent of all other objects. My weight is due to the presence of the earth; take that away, or change it for Jupiter or Saturn, and it would either disappear or alter accordingly. My mental qualities likewise are compounds of myself and the universal. My wishes, my character, my will, what would they be without content, without object supplied by the external universe. A wish without object, a will without content, what is it? An artificial abstraction of thought, a mere ghost of reality. It is no answer to object that the me, the particular, is to be considered as something positive and constituted in a certain way to respond when the proper occasion is offered by the external world: that is simply another abstraction without reality save in thought; for all we know is the response as it makes it, and that response to have any significance must have that universal element in it. Without the external, the universal, the particular is without meaning, without reality in fact: for we only know its particularity as it expresses itself in the matter furnished by the universal, by its relation with the universal. It is the union of these two contradictories, of the universal or whole, and the particular or individual, that we arrive at their reality, for they only have their reality in their union, their reconciliation. Separate them and they lose

reality, become mere abstractions of thought without meaning.¹

And so to the question: How can the particular conserve its identity in the universal, the appropriate retort must always be: How can the particular preserve its identity without the universal? For without the universal the particular has no meaning.

For many obvious reasons in this contradiction of the particular and the universal the whole the separate side of the contradiction has been emphasized, the mechanical separation has been so evident that we assume that separateness to be the vital and important side to the neglect of the other the hidden unapparent ties that bind the particular to the whole so that its union with the whole is in one aspect quite as true as its separateness in another.

In thinking of matter the very opposite error has been made: To our thinking matter seemed at first a solid unmoving mass perfectly homogeneous and with no separation of individual particles within it. There seemed to be no particularity in its parts; now, however, we see matter in the light of scientific thinking to be made up of infinitely minute "ions" of electricity—whatever they may be—which ceaselessly vibrate within the mass of matter in well defined paths and with incredible rapidity. To a larger view we too with all our separateness and individuality may appear as closely knit together in one great whole as these invisible "ions." And the partial vision which only sees us separate and individual may be as mistaken in its way as the opposite error which made all matter homogeneous. Our physical separateness may be no more important than theirs. Or rather the two contradictories of our thinking in each case are true and comprehensible only when united in their higher truth and reality.

1 The universe or whole without consciousness of the individual is as vain a conception of thought as the particular without the content furnished by the whole. They are co-relates inseparable in reality one from the other. It is by their arbitrary separation that there arise these contradictions that seem irreconcilable.

This then is the great fundamental contradiction of thinking, the contradiction of the particular's individuality with its union with and part in the whole. We never seem to get away from it: it colors all our thinking and confuses it; take at the very beginning, the relation of God to His Creatures; we cannot think of God and His world except as one set over against the other as if they were separate and not one, as if to preserve their respective identities we must separate them, although they are never given to us in reality as separate, but together, and it is only our abstraction in thought that makes them so. Although by so doing, as one writer has well said, we convert abstractions into realities by separating what is given together and only as given together into separate entities which are only the creatures of our thinking and not realities at all, for our reality and even God's reality is in conjunction and united with the whole, not as separated by our thinking and so erected into abstract realities that are not realities at all. It is out of the failure to properly unite these that the difficulty of thinking arises which so opposes the world of God's creation to its Creator that we are told by some thinkers that God's world must after he creates it limit him, be set over against himself as something different. Our thinking thus tends to make of God a particular over against His creation another particular, and so we compel ourselves to consider that God, the whole, the universal, having created a world, has by that act set something over against Himself that limits Him, the unconditioned, the Almighty. The world is not himself but another set over against himself. Such is the imperfection of our thinking: in truth God is the world, He permeates, breathes Himself into it. It is as much Himself as before He gave it separate being. It does not follow because God is the world that the reverse is true, that the world is God as Pantheists might maintain. God's creation of the world leaves His omnipotence intact. He limits Himself by Himself, is Himself the limiting world. The world is only Himself in a different aspect. So construed Pantheism that

holds that God is in everything is in truth the world is not destructive of the doctrine of a personal God. There is no true contradiction in the notion of the personality of God and His being at the same time the world, the universe. It is a narrow human view that makes those two contradictory. God may be and undoubtedly is both. They are but different aspects of Him. We see every day in our various religious societies these different aspects of Him emphasized first by one and then by another. The Unitarian doctrine presents God as the wise Almighty Ruler of the world; it takes the intellectual view of Him as a first cause, the author of moral and physical law; the Roman Catholic presents the human and personal side: God is the Son of Man, and Mary His mother, it takes the emotional view of Him; while the Friends see God on his spiritual side. God is the Holy Ghost dwelling in each man's soul, and so we have the Trinity, the three Gods in one; all true but imperfectly so until united in the truth of the whole. Philosophers too have wrestled with the same difficulty under different terms and from a different angle, endeavoring to reconcile with the absolute the whole or universal, the separate particulars of which we are all aware and which in some way must be brought into reconciliation with the absolute whether as members or parts or aspects of the absolute, or whether as mere appearances or illusions which disappear in the truth and reality of the absolute. Sometimes the philosopher would merge them in the absolute or style the particular as mere adjectives of it the one Reality.²

But these ever recurring contradictions of the particular to the whole keep bobbing up to the confusion of all reasoning. It is the same old question; How can the particular be itself; preserve its identity as a particular, yet be of and in the universal as making up its universality? For the particular must not be lost in the universal, in the absolute; its particularity must be pre-

² See A. Seth Pringle-Pattison's *The Idea of God in the Light of Recent Philosophy*, p. 237 and passim also Bradley's *Appearance and Reality* and Bossanquet: *Value and Destiny of the Individual*.

served and yet to be truly itself to fulfill itself it must be part of the absolute, the universal.

The cry of the philosopher and the cry of the man in the street are the same. I must be another yet I must be in and identical with the absolute. I must be myself but I must be at one with the universal. As one philosopher puts it, the relation of the absolute to finite individuals cannot in fact be properly stated in terms of the old metaphysics of substance.³

And yet all are conscious of the necessity that the individual should in some way be in and of the whole, although the manner of it seems unthinkable. Thus we find Pope Leo XIII in his encyclical letter *Rerum Novarum* of May 15, 1891, quoting with approval the saying of that acute metaphysician St. Thomas Aquinas: "As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole." Metaphors and similes are very poor crutches for lame thinking but may we not venture to compare the absolute in its relation with the individual to a vast overwhelming flood of purest white light pouring down and being broken up by the prism of the world and of experience into a thousand rays of many colors, shades, angles, each ray itself peculiar in color, individual in angle of incidence and reflection, but yet always still a part of that great original white light, necessary to it as it is necessary to the individual ray, and ready as we know when the proper restoring prism is presented to lose its identity, its color, itself, in the original white light from which it darted forth and to which it returns, and in which it loses itself, yet even in losing itself preserving its identity, color, etc., for without its own individual color uniting with the individual color of other rays, that white light cannot be itself. For white light is white by virtue and because of the union of all the individual colors in itself; it cannot spare a single color without losing its own identity as white.

3 The Idea of God, p. 291. Pringle-Pattison.

Thus perhaps we might say the golden rule of the relation of all particulars is their distinctness with regard to each other, their harmonious identity with regard to the universal. The one is as essential as the other, the particular must be different and separate from all other particulars and yet at the same time must have a certain identity a measure of harmony with the whole, so only can it be itself. Its identity with the whole is as essential to its true individuality as its separateness from other particulars. And again through its identity with the universal, the particular has a bond of union with all other particulars despite their difference, but be it well marked only through the universal, by virtue of the universal does one particular come into harmony with other particulars. The vari-colored rays are distinct each from the other and only unite in the white light, the universal, in which they lose their identity and are all one pure white ray.

It is the failure to apply this principle that gives ground for that ingenious and subtle reproach to religion by those critics who declare that religion which makes the salvation of each man's soul its main object is the perfection of mere selfishness. To be truly good we are told one should think of others before ones self. This is a fundamental misunderstanding of the true relation of the particular to the universal and to other particulars. It violates that golden rule just mentioned which unites it to the universal and through the universal despite their separateness to all particulars and so loses sight of their truth and reality which is their union their reciprocal constituting each of the other. To save one's own soul one must save the soul of others, of all, of the whole: there is no salvation, no significance in the individual soul avulsed from the whole, from the all. A selfish salvation is no salvation at all. Salvation of the one out of and apart from the whole is unthinkable. The one cannot be saved except as part of the whole, the all. Salvation is not a monopolistic, separate condition shutting out the all, shutting in the one. One cannot be saved by

himself; he is saved in and as part of the whole. It is because he saves the whole that he saves himself: that is the meaning of the salvation of the particular, the saving and serving the whole, and by such saving and serving saving and serving itself. The salvation of the part is the salvation of the whole. It may not be easy to understand this in terms of substance but it must always be kept in mind that we are dealing with spiritual entities, with particular souls. Nor does it follow that salvation of all means the salvation of each and every one; if any one soul places itself without the whole, separates from and refuses the whole, its salvation is no longer involved in the salvation of all. It is only in and through the whole that the particular possesses its individuality; apart from the whole it has no individuality and, therefore, no title to salvation, to preservation. It is only as in the whole and part of the whole that the salvation of each and every one becomes essential to the salvation of every other particular. Outside of the whole, inharmonious with it, the particular has no claim, is as nought and finally becomes nought; for separated from the universal, as we have just seen, the particular is nought, a mere empty cipher with no significance: for all that which makes up its individuality, its qualities, its character, depend for their meaning on the universal. They are compounded of it and itself. So only do we know it by its reactions to the universal. Outside, separate from it, is death and sin and extinction; for these in this sense are all synonymous terms. Without the universal, outside of it, the particular must inevitably perish. Not only does its salvation lie in this return to the whole, its very existence as an individual depends on its relation to the whole. It has been well said "the mere individual nowhere exists, he is the creature of theory."⁴ "The individual self in other words does not exist."⁵ "The finite

4 Pringle-Pattison, *Idea of God*, p. 258.

5 Pringle-Pattison, *Idea of God*, p. 259.

self like everything in the universe is none the less beyond escape an element in the absolute."⁶

Here too we have a solution of the problem of free will for if I am part of the whole, not mechanically but really, then the main objections to the freedom of my will seem answered, not perhaps precisely as I expected or demanded in my narrow human view of the matter (the mechanical conception of the relation of individuals to each other to which I am accustomed in my ordinary thinking) but yet answered effectively if I can rightly read the answer. This contradiction of the self-determination of the particular and its causal connection with the whole and the consequent control and coercion by the whole is one of the oldest of problems.

It is instructive to observe how the inspired writers undertook to deal with it. As early as Exodus we find the statement that God is one "visiting the iniquity of the father upon the children and upon the children's children to the third and fourth generation."⁷ But this was evidently only one side of the contradictory, the problem could not be left in this imperfect state of a half truth, and in Ezekiel we have the other side of the individuality of the individual put, evidently in answer to the difficulty that arose from the first statement and that was expressed in the popular saying: "The fathers have eaten sour grapes and the children's teeth are set on edge."⁸ And so we are told by Ezekiel by way of explaining this contradictory and reconciling God's rule of punishment of the children for the parent's wrong-doing with man's power nevertheless to assert himself, that although a child's father had been a robber and shedder of blood, yet if the child himself will do well he shall save himself and escape God's punishment of the children of evil doers.⁹ Which last is a distinct assertion of the

⁶ Ibid. quoting Bosanquet's *Value and Destiny of the Individual*.

⁷ Exodus 34:7.

⁸ Ezekiel 18:2.

⁹ Ibid *passim*.

right and power of the individual to be himself in spite of all that preceded him, in spite of the universal itself.

But apart from the declarations of Scripture just quoted we see in the laws of nature that the rule laid down in Exodus prevails throughout all living creatures. The offspring of the strong is strong, the offspring of the weak is weak, whether we regard them mentally, or physically, or whether they be man or brute. It is only a further example of the close interlocking of the particular and the universal. The individual and the whole are one and inseparable, and yet in and through the whole the individual has and must maintain his individuality. And in experience and fact we find that he does, despite all intellectual contradictions, we know and see how the children of evil parents do become good in spite of their antecedents, and unfortunately sometimes the children of righteous parents become wicked.

Thus in Ezekiel and in our own experience of reality we see the reconciliation of the great contradiction, we behold the right and power of the individual to be itself asserted in spite of the past of which it is an inseparable part, a whole over which it exercises no control but which seems to control and in fact does exercise a powerful control over it.

But we have the greatest and most sweeping assertion of the doctrine in that solemn mysterious sentence read in the burial service: "As in Adam all die even so in Christ shall all be made alive."¹⁰ For this is no mere form of words but a plain statement of the unity of the individual with the whole, of his actual interpenetrating existence in it, first and chiefly, spiritually, but also in many respects as we have seen, physically. It is in the spiritual but none the less real sense that the doctrine is set forth by St. Paul. In some spiritual sense Adam's acts are ours, we reach back to him, united with him in one universal whole of which we both are parts and so

¹⁰ Corinthians XV:22.

we share in his sin and incur its penalty. It is hard for us to grasp this trained as we are by our every day life to a mechanical thinking, judging everything by a sort of carpenter's rule of thumb which is no more applicable to spiritual realities than a pound weight avoirdupois to a strain of music. In like manner we share the life Christ gives us, we share it by virtue of our participation in the universal which Christ represents, but it is not a physical mechanical sharing, but a spiritual sharing, a sharing that requires a spiritual action on the part of the sharer. It requires an assertion of the individuality of the particular, of the will which of itself enters into and makes itself a participant in the spiritual life of Christ Himself. It is only by this expression of its own will that the particular can share the universal life which Christ expresses. For Christ is the human concrete expression of the universal. The absolute, the whole, the universal, God: these in their abstraction are impossible to the understanding of man the particular and individual, more than this, they are impossible to his feelings. He cannot find any way to think them or to formulate his relations with them; he cannot find any emotional union with them; they are all far away abstractions; he may be part of them but until Christ comes to bridge the gulf between the whole and the part, God and man, to put the relation into human terms, he is left not only bewildered in mind but cold in heart. Christ is both individual and universal, man and God, the only visible realization of the unity of the two. His life exemplified how man could be man and God, could have human limitations, all the marks of the individual and particular and yet have the sweep and power of the universal, of love and sacrifice that made Him God. It is when the particular and individual rises to these heights of love and sacrifice, disregards the limitations of the particular, that he becomes part of the whole, is reunited with the whole and so lives again even in death.

But again in our thinking of this long chain of causes reaching back to Adam, of which we are but a link, we

find ourselves met by a curious dilemma in which two contradictories of thought seem to confront and refute each other: for by one contradictory we think of ourselves as only the effect of a long series of prior causes, that we are only the creatures of them and, therefore, without any individual characteristics except what these have given us, but on the other hand if we are thus only an effect of all the long chain of causes between us and Adam, and if we accept the rule *nihil ex nihilo fit* and follow it to its logical conclusion, we must assume that Adam is in us and we in Adam since nothing new and different can ever arise. We therefore cannot be new and different but must be Adam unless we assume a new creature somewhere between us and him that breaks the connection and so by creating a new thing violates the *ex nihilo* rule. But this is inadmissible. For if I am not in my cause, aye, in all the causes preceding me, I care not how far back they go, then something must come out of nothing. In a sense thus I am my own cause, and so, arguing the other way, as a cause, to avoid violating the *ex nihilo* rule, I am likewise in all my effects.

How then does it happen that I as part of the whole, united with all the other individuals making up that whole, should ever differ with it or them. The question simply raises in a concrete special way the fundamental contradiction between the individual and the whole, the question how the individual can be individual and yet part of the whole. How can my own will even oppose that of the whole and yet be a part of the whole at the same moment. Is it pressing the analogy unduly to once more refer to the rays of vari-colored light each of which must keep its own color different from the color of the whole and from that of every other ray in order that it may by keeping its own color thus contribute to the whiteness of the whole: to lose or impair its individual color would cause a loss or impairment of the whiteness of the whole.

The physical analogy of course but dimly indicates the spiritual truth; for it is a spiritual union that we deal

with in this matter of the will, it brings us back to the fundamental contradiction which we have been discussing, the relation of the individual (man) to the whole (God). Out of this fundamental contradiction all the others grow and in this connection, especially of the will, lies the difficulty so much in evidence just now, the question of war and peace. War, we are told with much confidence, is essentially wrong; peace alone is the right condition of all men. Yet peace without war, notwithstanding all its ingenious advocates seems impossible. These two seem and really are contradictories, springing out of the fundamental contradiction already discussed, and in some way they must be reconciled, we must find for them their truth in some third moment. But we have already found this truth in the foregoing: for we have just seen that every part must be itself to properly be a part of the whole, it has a right to be itself just as the red and blue ray of light must be red or blue even in distinction from the white light of the whole, and it follows, therefore, that it has the right to assert its redness or blueness against all other and different colored rays. Each individual part has the right to be itself, therefore if to be itself it must fight, then its fighting is justifiable and the third moment in which war and peace must, to reach their truth, unite, is what might be called the equilibrium of individuality, that is each individual is to assert itself so far as that is necessary to preserve its individuality but must not so assert itself as to in any way impair the individuality of any other individual, an equilibrium is to be established which allows the free expression of the individuality of every part of the whole without infringing that of any one part: that equilibrium is peace. To maintain it or secure it, however, war may be necessary and for such a purpose is and must be right. For what is war but the assertion by the part, the nation or the man, of individual desires, wants, wills; and this assertion so far as it does not trespass on the individuality of any other nation or man is entirely justifiable.

Or again, war is the active, peace the passive moment

of individuality; their truth lies in the balanced and controlled individuality of men or of nations that asserts its own individuality but does not trespass on that of others. Thus then when we are confronted by the question of the rightfulness of peace or war, we come back to the simple question, which of the two will best preserve the equilibrium of individuality which is the supreme right of the man or of the nation. Thus war and peace are seen to be another of the contradictories arising out of the fundamental contradiction of the individual and the whole, and their reconciliation to be involved with the reconciliation of the individual with the whole so that the individual may be itself yet in harmony with the whole.

That reconciliation is a condition of our spiritual life. Separated from the spiritual life of the whole the spiritual life of the individual perishes like a flower in winter. It is only in union with the whole that we realize ourselves spiritually. How this may be, how the individual can only be itself by being in another, in the universal, is an intellectual but not an emotional mystery. It is by reference to our feelings alone that we can gather the knowledge necessary to any true understanding of this. This union of the particular with the whole is the great crying need of the emotional part of every man. By it are explained what else were inexplicable. How else can we understand the great joy of the martyr, the wonder of the smiling face, the happy eyes that met the lion and the flames! This joy of the individual soul going to suffering, agony, death, was the joy of a soul uniting itself with the mighty whole, reconciling the age-old contradiction and merging the individual in the whole. This was the martyr's beatitude, the solving of the great problem of our life here, the being ourselves and yet losing ourselves in the whole, giving ourselves up to it in sacrifice.

In a smaller, less tremendous way we are continually seeking and finding this union of the particular with the whole, but in an imperfect, a make-shift fashion: our efforts give but fleeting elusive glimpses of the possibili-

ties the soul possesses within itself of transcending itself, forgetting itself and merging its spiritual life with the universal life. We can recognize these moments in our lives when in looking back over our book of experience, turning its pages critically, we discover some place or moment that stands out by itself without past or future, a perfect rounded independent joy that asks nothing of time or space; which disappear in its universality. It requires no justification, no explanation, it simply is. There are strains of music, inspiring thoughts, Lincoln's address at Gettysburg, Tennyson's *In Memoriam*, Handel's *Angels Ever Bright and Fair*, Michael Angelo's *Creation of Adam by the Almighty*, St. Paul's chapter on the Resurrection, these and their like possess that divine quality, that touch of the universal, that abolishes time and space, takes the soul up and out of terrestrial limitations, bestows on it a foretaste of the celestial and eternal. Words are too weak to properly set forth all that this means to the individual soul giving it the vision of the stars, the vast space of the celestial universe to go forth and possess, in short make it part of that universal without destroying its individuality. These are mysteries of the soul that we can only know each for himself in his own experience. These are the seeds of immortality in our souls: for they bear within themselves those elements which assure us of immortality, not by any intellectual process which would be impossible, but by our emotions answering their demands. Without the assurance of immortality these would have no moving power over us, they depend on our belief that our spirits are deathless. These feelings demand and foretell immortality just as the lines of a geometrical figure only half known prophesy and demand the other half to complete it. In both cases the prophecy may be mistaken; our feelings may make an impossible demand, the geometrical figure may have no completion; but if our feelings are deceived and deceive us they certainly are as sure and trustworthy and are entitled to as much faith and credence as those other feelings which tell us of the world about us. Our

sensations of feeling, sight, touch, which report to us the external world are no more capable of verification than those which tell us of immortality so that we must conclude that both are equally trustworthy or untrustworthy whichever way it pleases us to put it. Certainly it may be fairly stated that the evidence for immortality is not less than the evidence for the external world as our various senses report it. Both depend on the correspondence of our internal feeling and thinking with the unknown realities with which they deal and of which they are the interpreters.

Philadelphia, Pa.

ARTICLE VII.

THE UNION MOVEMENTS BETWEEN LUTHER-
ANS AND REFORMED.

BY PROFESSOR J. L. NEVE, D.D.

CHAPTER V. THE PRUSSIAN CHURCH UNION.

Literature: *Rudelbach*, Reformation, Luthertum und Union, pp. 608ff. *Stahl*, Lutherische Kirche und Union, pp. 468ff. *Wangemann*, Sieben Buecher Preussischer Kirchengeschichte, 1859. Again *Wangemann*, Una Sancta, 1884. (Kirchliche Kabinettpolitik, vol. II, book 3; Drei Preussische Dragonaden, II, book 2; Die Preussische Union in ihrem Verhaeltnis zur Una Sancta, vol. I, book 6). *Brandes*, Geschichte der kirchlichen Politik des Hauses Brandenburg I, 382ff. *Scheibel*, Aktenmaessige Geschichte der neuesten Unternehmung einer Union, 1834. *Jul. Mueller*, Die Evangelische Union, 1845. *Nitzsch*, Urkundenbuch der Evangelischen Union, 1853. *W. Hoffmann*, Deutschland Einst und Jetzt im Lichte des Reiches Gottes, 1868. *Rieker*, Die Rechtliche Stellung der Evangelischen Kirche in Deutschland. *Kurtz*, Church History (Engl. 1888), §193, 3. (German ed. 1906, §180, 1). *J. Gensichen*, Denkschrift zum 50jaehr. Jubilaeum der Lutherischen Vereine, 1899. *Denkschrift* des Evangelischen Oberkirchenrats (at its fiftieth anniversary), 1900. *American Lutheran Survey*, June 5, 1918. *Beyschlag*, Deutsch-Evangelische Blaetter, 1900. The following articles in *Hauck*, *Realencyklopaedie* (R. E.) have been used: "Corpus Evangelicorum" by Friedberg (IV, 298ff.); "Synkretistische Streitigkeiten" by Tschackert (XIX, 243ff.); "Pfaff" by Preuschen (XV, 234ff.); "Union" by Hauck (XX, 253ff.); "Separierte Lutheraner" by Froboess (XXI, 1ff.); "Scheibel" by Froeboess (XVII, 547ff.); "W. Hoffmann" by Koegel (VIII, 227f.); "Katechismen" by Chors (X, 130ff.) *Meusel*, *Kirchliches Handlexikon*

on "Union" (VII, 4ff.) ; "Wangemann" (VII, 170) ; "Lutherischer Verein" (VII, 379ff.). "*Lutheran Cyclopaedia*" (Jacobs and Haas) on "Prussian Union" by Mohldenke (pp. 525f.) ; on "Grabau" (p. 203).

In chapters I, III, and IV, we have made ourselves witnesses of many and persisting efforts to bring about a union between Lutherans and Reformed. Not a stone was left unturned in these endeavors. As a brief review we refer to Bucer with his inexhaustible optimism and diplomacy (p. 7ff.) ; to Luther as he for a number of years literally forced himself into an attitude of persevering irenics in order to remove the schism (p. 12ff.) ; to Melancthon with his mediating formulas (p. 40ff.) ; to the various proposals for a union by the Reformed (p. 55ff.) ; to the literary activity of George Calixtus (chapter IV) ; to the life work of John Dury (p. 77ff.) ; to the Leipzig Conference of 1631 (p. 56ff.) But all these efforts did not bring the Union. It became evident the longer the more that the historically developed division could not be overcome. The two churches, each established upon different principles, had created their own theology and their own life. (See our remarks on page 61f.)*

What had been found to be impossible in the time of these movements seemed to become a reality in the nineteenth century when in 1817 the Prussian Church Union was proclaimed. The historical development of this Union, however, revealed the fact that even in this movement a real union of the two churches of Protestantism had not been found ; that it was only a mechanical union, or a confederation of a Lutheran and a Reformed Church under a state church government. Related movements in other dominions of Germany show more of an approach to the absorptive union, but that was because there the historical Lutheran Church had already been pressed out of existence in a preceding age as was related, p. 36ff.

*The quotation of these pages has reference to the separate publication of this series of articles, which will appear after a seventh chapter has been printed.

I. PREPARATORY DEVELOPMENT FOR THE PRUSSIAN CHURCH UNION.

Broadly speaking we may say that the Prussian Church Union was chiefly the result of three factors: (1) the change of thought that came with the age of rationalism; (2) the passing sentiment of a revived pietism; and (3) the state church policy of the Hohenzollerns, which was the organizing factor.

Elector Sigismund, after his conversion to the Reformed Church (1613), had tried to make his Lutheran subjects mildly Reformed. In this he had failed (p. 38ff.; cf. 70ff.) But his successors followed the policy of equalizing the confessional and practical differences of the two churches through all kinds of union measures. We refer especially to Elector Frederick William I and his conflict with Paul Gerhardt (p. 71ff.) The first kings of Prussia were active in the same direction.¹ Prussia was aspiring to the protectorate and leadership of German Protestantism and to take the place which Saxony had held in the *Corpus Evangelicorum*.² In 1701 the son of Elector Frederick William I was crowned at Königsberg as Frederick I, the first king of Prussia. The Hohenzollerns were fast approaching the time when their aspiration to the national and political leadership in Germany was no longer a dream. A united Protestantism was an important factor in welding the many States of Germany into a united empire. Propositions for a Protestant Union were part of the policy of Prussia's first king.³ The view of the Hohenzollerns was upon a union of German Protestantism in and outside of Prussia. Even as early as the years following 1717, the second centennial of the Reformation, the second king of

¹ Stahl, *Luth. Kirche und Union*, p. 472.

² See Friedberg in *R. E.* IV, 299, 23, 38. Cf. Tschackert in *R. E.* XIX, 246, 28-45. *American Lutheran Survey*, June 5, 1918, p. 202.

³ Cf. F. Brandes, *Geschichte der kirchlichen Politik des Hauses Brandenburg I*, 383ff. See also the very interesting remarks of Hauck in *R. E.* XX, 256, 43-46. Cf. Tschackert in *R. E.* XIX, 249, 35ff.

Prussia, Frederick William I (father of Frederick the Great) would have liked to consummate the union of the two churches. His helping hand was Count Metternich, who drew up fifteen points as a basis for the union.⁴ He was supported by C.M. Pfaff at the Tuebingen University, whose appeal for a union in 1720 ("Friedfertige Anrede," etc.), attracted considerable attention.⁵ Even the Corpus Evangelicorum with its seat in Regensburg, the highest authority in church matters touching the interests of all the Protestant states, was in favor of it. Leibniz had given out the word that Luther and Calvin both were right; Luther's Real Presence, he said, has its reality in the spiritual power proceeding from the Body of Christ at the right hand of God. According to this interpretation Calvin had the correct definition. But nothing came of the endeavors at this time. The Lutheran clergy were generally opposed to the union.⁶ The book of E. S. Cyprian, "Abgedrungenener Unterricht von kirchlicher Vereinigung," etc., 1722, is of special interest here. His warning reminds us of the protest of Claus Harms little less than a century later.⁷ Cyprian wrote under the protection of Prince Frederick II of Weimar-Meiningen, who befriended him. The king of Prussia demanded that his voice be silenced. Frederick William III, under whom finally (1817) the Union was proclaimed, began to work for that end at an early time of his reign. In the outgoing decade of the eighteenth century, at the appeal of his court preacher Dr. Sack (in his "Promemoria" of 1798), he appointed a commission for the creation of a common liturgy. The French revolution and the Napoleonic wars then absorbed the interest so that nothing was done for a number of years.

The Hohenzollerns were favored in their union policy by the spirit of the age, which changed fundamentally when the storm of rationalism made *tabula rasa* with the

4 R. E. IV, 366, 31.

5 See Preuschen in R. E. XV, 236, 34ff.

6 Hauck in R. E. XX, 255, 16.

7 See R. E. IV, 366, 20, 50ff.

faith of the Church. True, the supernaturalists emerged. But most of these could not sufficiently rid themselves of rationalistic influences. To this class belonged also Dr. Sack as can be seen from his "Promemoria."⁸ Provost Teller, of Berlin, a member of the king's commission, was an outright rationalist. He declared publicly: "Because of their faith in God, virtue and immortality, the Jews ought to be regarded as genuine Christians."⁹ The general literature was pervaded by a spirit of Hellenism and heathenism, as can be seen from the writings of Goethe, Schiller and others of the German classics. Kant was a great thinker, but with all his emphasis upon conscience and moralism he ignored the essentials of religion. In such a time appreciation of the Church's confessions could not be expected. Schleiermacher, in his writing of 1804,¹⁰ regarded the confessional division of Protestantism as a result of the stubbornness of the Reformers and as an outright misdevelopment of history. Certainly, the union of these "sister churches" at least seemed natural in an age when the thought of the cultured was upon a world-religion based upon the belief in God, virtue and immortality.¹¹

We are told that the Christians, the pietists of that day, were the supporters of the union idea. This is true. But their influence, at first, was not strong, and therefore they did not originate the movement. They existed as "die Stillen im Lande." They represented the faith of individuals, which under the devastations of rationalism had sought refuge in the heart.¹² This faith of individuals—such as Gerhard Tersteegen, for instance—had lost sight of congregation and Church. They were souls like Mary whose interest was centered solely upon

8 Printed by Wangemann in his "Sieben Buecher preussischer Kirchengeschichte" I, pp. 1-8.

9 Kurtz, Church History, Engl. ed., 1888, §171, 4.

10 "Zwei unvorgreifliche Gutachten in Sachen des protestantischen Kirchenwesens, zunaechst in Beziehung auf den preussischen Staat."

11 Cf. Hauck, R. E. XX, p. 254, 50ff.

12 Rudelbach, Reformation, Luthertum und Union, p. 615: "Der Glaube fluechtete sich in die Herzen der einzelnen Bekenner."

"the one thing that is needful."¹³ True, after the tribulation of the Napoleonic wars many of the cultured also found their way back to a positive faith in a living personal God and in Christ as the mediator for man's Salvation. This growing revival was at first in no wise confessional in character, but purely Biblical. The Christians of all churches, including the Roman Catholic, joined hands as if they were one communion of believers. But the mistake of those that advocated the Union on the basis of this religious enthusiasm consisted in this, that they regarded a merely passing sentiment for union as something permanent. Very soon the time came when these Biblicists or new pietists felt the need of linking up their religious experiences with the confessional experience of the historic Church.¹⁴ Then it was found that confessional convictions after all have their rightful place in the life of the Church. For an interesting parallel in history we refer to the period of the so-called "American Lutheranism" in our own country. It was pietistic and it distrusted the historic development of the Church with its confessions. Dr. Charles Porterfield Krauth remarks: "It mistook a tendency half developed for a final result."¹⁵ Both the rationalistic and the pietistic factor combined to aid the king in his gradually developing plan to consummate the Union at the coming three-hundredth anniversary of the Reformation.

Preparatory in nature was also a step that was taken in 1808 when the king dissolved the upper-consistory together with the provincial consistory (both creations of Frederick the Great in 1750) and the government of the Church was taken over by a department of the State (Kultusministerium). So the king who was the head of this department became the highest bishop of the church (*summus episcopus*). This was the final legalization of a condition of caesareopapism under which Lutheranism

¹³ Cf. Stahl, p. 473.

¹⁴ Hauck, R. E. XX, p. 256, 10; p. 255, 1ff.

¹⁵ Spaeth, Charles Porterfield Krauth II, p. 85. Cf. Neve, Brief History of the Luth. Church in America, 2nd ed., p. 128.

has suffered unspeakably. The pope in Rome had never more power over his church than was now vested in the hands of the Reformed king of Prussia as bishop of the Lutheran Church in his domain.

King Frederick William III was a man of personal piety, with a personal interest in the Church, and it should not be left unstated that in the Union which he proclaimed in 1817 he meant to promote the spiritual welfare of his people. But that the political motive was not a secondary consideration can easily be seen in the historical perspective. The Vienna Congress in 1815 had been engaged in a reconstruction of Europe leaving a strong Prussia with Westphalia, the Rhine Province, the Province of Saxony, Posen and the Island of Ruegen as new accessions while all the thirty-eight German States had united into a German federation. Now the desire for a union of German Protestantism was stronger than ever before. Hauck in his article on the "Union" in R. E. has a very characteristic remark when he says that in cultivating the Union idea it was one of the objects of the State "to gather up the strength of Protestantism in the empire."¹⁶ German Protestantism was to be used for political purposes.

II. THE PROCLAMATION OF THE UNION AND THE FIRST STAGE OF ITS DEVELOPMENT.

In that historical proclamation of the Union at the third anniversary of the Reformation in 1817 the king declared in his famous decree (Kabinettsordre) that the Reformed Church was not to become Lutheran, nor the Lutheran to become Reformed, but that both were to con-

¹⁶ R. E. XX, p. 256, 45: "Der Wunsch, die religioese Spaltung ihrer Untertanen zu beseitigen, die Kraft der Evangelischen im Reiche zusammenzufassen, machte die Hohenzollern zu Traegern und Foerderern der Idee der Union. Cf. Hoffmann, the most influential man in the Evang. Oberkirchenrat from 1852 to 1873, in his book "Deutschland Einst und Jetzt im Lichte des Reiches Gottes." p. 494.

stitute "a renewed Evangelical Christian Church." The confessional basis of this church was to be "the principal points in Christianity, wherein both churches agree" (*consensus*); the doctrines of disagreement, on the other hand (*dissensus*) were to be considered as "non-essential" and to be left to the private conviction and liberty of the individual; in other words, they were to be eliminated from the Church as such.¹⁷ We see, it was a real absorptive union that the king was planning. The object of his creation was to be an "Evangelical Christian Church" on the basis of a distinction between fundamentals and non-fundamentals, or between faith and theology, much after the suggestion of George Calixtus as reviewed in chapter IV.

The following measures constituted the program for the introduction of the Union as it was first contemplated by the king: (1) Both the Lutherans and the Reformed were placed under one and the same church government. This, however, had been done already in the year of 1808, as has been reported. (2) The common order of service (*Agenda*), adapted to Lutherans and Reformed alike, the main work of which had been done by the king himself, was forced upon all congregations. In this order of service, it is true, large concessions had been made to the Lutheran liturgies of the sixteenth century, but in the doctrine of the sacraments the Lutheran teaching was not expressed and open communion was expected. (3) By the decree of 1823 the subscription to the *Unaltered* Augsburg Confession and the Formula of Concord was nullified and ministers were called upon to subscribe only to the "confessional writings of the United Evangelical Church in so far as they agree with each other." Later, subscription was made to "the Confessions of our

¹⁷ See the full text of the decree in Wangemann, "Kirchliche Kabinets-Politik" in *Una Sancta* II, 2nd book, pp. 249ff. Stahl, p. 475; Rudelbach, p. 619. Meusel, *Kirchl. Handlexikon* VII, p. 6. Lutheran Cyclopaedia, p. 526. Hauck in *R. E.* XX, 256, 56.

Evangelical Church." Still later, in response to demands of the Lutherans, the Augsburg Confession of 1530 was mentioned when ordination took place in a Lutheran congregation. This latter arrangement, however, marks the change from an absorptive to a confederative union, of which we shall treat in the next section. (4) In the year 1822 it was declared that those candidates for the ministry who should subscribe to the so-called "Unions-revers" (a written promise, at their examination, to submit to the Union arrangements), were to receive appointment with Lutheran as well as Reformed congregations. Later, 1830, without considering such a written "Revers," it was determined that pastorates of the State Church should be supplied with Lutheran and Reformed pastors indiscriminately, provided that the congregations would not raise objection. (5) In the city of Bonn a theological faculty was constituted on the Union principle. (6) The organization of "mixed congregations which would constitute themselves on the consensus of the confessions of both churches" was everywhere encouraged. (7) The "General-Superintendents" and the "Superintendents" received instructions to see to it that the congregations would give up their distinguishing names, "Lutherans" and "Reformed," and simply call themselves "Evangelisch." (8) The breaking of the bread at the communion was made the outward sign of having adopted the Union.¹⁸

At first, it seemed that there was general approval, or, at least, no opposition to the Union. The indefiniteness and abstract character of the king's decree appealed to the spirit of the age. The ministers of Berlin, Lutheran and Reformed, responded by assembling in a Lutheran church to receive the Lord's Supper under the symbol of breaking the bread and by using the words: "Christ, our

¹⁸ Cf. Stahl pp. 478f. Meusel VII, p. 6.

Lord, said: Take and eat," etc.¹⁹ The theological faculty of the university met in a Reformed church and received the communion in the same manner. In both cases the congregations had not been invited. Schleiermacher, as president of the Berlin Synod, published an official explanation in which he stated that the celebration of the Lord's Supper had been intended as an expression of a church-fellowship without a doctrinal union, and he predicted that the higher life in this new relation would manifest itself in a stronger emphasis upon the distinguishing doctrines.²⁰ This was certainly a strange expectation as coming from an advocate of the Union such as Schleiermacher. It did come true, however, later under a strong Lutheran reaction of which we shall hear in the following section. But then it was to be crushed by the Union authorities. One reason, perhaps, why there was no noticeable opposition at this time was that with the proclamation in 1817 the assurance was given that no congregation should be forced to join the Union. At first, the congregations remained unmolested. Even the common service book (Agenda) was at first only recommended. Trouble came as soon as this order of service, the symbol of the Union, was made obligatory for all congregations.

A number of other principalities and several cities followed Prussia in introducing the Union. They were the Palatinate on the Rhine, Grand Duchy of Hesse, Anhalt, Waldeck, Baden, Hanau, Fulda, Bernburg, Dessau, Koethen. In each case the preparatory work had been done by the princes with the aid of Melanchthonian formulas and as a rule with the Variata (cf. p. 42f.)

¹⁹ This merely reciting form of distribution, which was to suggest to the communicant the liberty of interpreting Christ's words as he pleases, was recommended by Prof. Marheinecke in a little writing: "Das Brot im heiligen Abendmahl." It became the shibboleth of the Union, to which the Lutherans later opposed, as a public profession, the words: "This is the **true** Body," etc. The English Lutheran Church of America, with a history different from that of the Lutheran Church in Germany has not followed that practice, but uses the words: "This is the Body of Christ," etc.

²⁰ Cf. Rudelbach, pp. 622f.

III. THE REACTION.

Generally speaking, there was no confessional consciousness when the Union was announced. Yet a few voices were heard from outside of Prussia. At Leipzig, Prof. J. A. Tittmann replied to Schleiermacher (1818) predicting that nothing good would come out of the Union.²¹ A very strong testimony came from Pastor Claus Harms in Kiel in his famous "Ninety-five Theses" which he published for the third anniversary of the Reformation. In the seventy-fifth of these he declared prophetically: "Through a marriage the poor maid, the Lutheran Church, is to be made rich. Do not perform this ceremony over the bones of Luther. They will become alive, and then woe unto you!" This prophesy soon saw its fulfillment.

The tercentenary anniversary of the delivery of Augsburg Confession (25th of June, 1830) was approaching. King Frederick William III was planning to make this anniversary the occasion for a large forward step in the introduction of the Union.²² The obligatory use of the Agenda had already been ordered. In a special decree of April 30, 1830, the king demanded that the church authorities should see to it that as a symbolic expression of joining the Union the rite of breaking the bread in the communion be introduced and that the designation of the two churches as "Lutheran" or "Reformed" be abandoned.²³ On the basis of this decree the General Superintendent in Breslau (capital of Silesia) recommended to the clergy of his district that on the anniversary of the delivery of the Augsburg Confession the communion be received in accordance with the decree of the king.²⁴ Scheibel, professor at the University of Breslau, and pas-

²¹ See Rudelbach, p. 624.

²² See Froboess in R. E. XII, p. 2, 50ff.

²³ See the text of the decree in Wangemann, "Preussische Kabinets-Politik," in *Una Sancta* II, book 2, p. 311, cf. p. 313.

²⁴ Froboess, R. E. XII, p. 2, 53ff.

tor at the Elizabeth Church in that city,²⁵ who had already written against the Union,²⁶ protested for himself and a part of his congregation and even appealed to the king. But his petition was refused, and he, together with another minister, was temporarily suspended from office. This was the beginning of a separatistic Lutheran movement which in the end resulted in an independent Lutheran Church in Prussia. Several hundred members of the congregation rallied about Scheibel, among them Prof. Steffens, the rector of the university, and Huschke, a professor of jurisprudence who was at home in the problems of theology as he was in the science of law.²⁷ Petition after petition was sent to Berlin. By the end of August, the followers of Scheibel had increased to over one thousand. They refused the king's Agenda which, to them, was in a special sense the symbol of the Union. The demand was for an independent Lutheran Church in which ministers and congregations could live and testify according to the confessions of this church.²⁸ But all petitions were in vain. Meanwhile the movement spread into the neighboring provinces. Missionaries of a revived Lutheranism visited the congregations in Silesia, Saxony, Brandenburg, Pommerania and Posen, and enlightened the congregations through speech and writings regarding the difference between the Lutheran Church and the Union. Many were prosecuted and suffered imprisonment and fine, but such martyrdom brought fresh fuel to the awakened Lutheran consciousness.²⁹ Scheibel, removed from his offices in the church and in the university and forbidden to preach and to write, soon (1832) retired from Breslau and took his abode in Dresden, the

²⁵ For a characterization of Scheibel see R. E. XVII, p. 551, 20ff.

²⁶ R. E. XVII, p. 349, 10ff.

²⁷ Prof. Julius Stahl in Berlin, whose great work "Die Lutherische Kirche und die Union" we have frequently quoted, was another man who combined the study of theology with his profession of teaching on law.

²⁸ Froboess, R. E. XII, p. 3f.

²⁹ See J. Gensichen, Denkschrift zum 50 jaehrigen Jubilaeum der lutherischen Vereine. 1899.

capital of Saxony.³⁰ Now Huschke became the special leader of the movement. The king published the decree (Kabinetts-Ordre) of February 28, 1834, giving to the Union the character of a confederation. It was hoped that this would put a stop to the restlessness of the Breslauers and their sympathizers. But these were determined to be satisfied with nothing less than a Lutheran government for the Lutheran Church. So, under date of April 4th, 1834, a number of ministers and candidates of theology and thirty-four congregational representatives appealed to the king to recognize them as an independent Lutheran church. The petition was flatly refused. To make further resistance impossible, a number of laws were made: (1) against private religious meetings; (2) against the performing of ministerial acts by persons not ordained; (3) against parents refusing to send their children to the religious instruction of the state schools; (4) against ministers not using the king's Agenda. This was the program of the State for crushing the movement. The pastors, Berger, Biehler and Kellner were deposed from the ministry, because they insisted on using the Lutheran formulas for ministerial acts and they rejected the king's Agenda which was to them the symbol of the Union. On the basis of the aforementioned decrees a comprehensive system of police persecutions was now inaugurated. Much has been written on both sides on the case at Hoenigern (Silesia) where a congregation of thousands resisted the introduction of the Agenda and was forced to yield to a strong military force.³¹ We shall have occasion for a special discussion of this case later. After the event at Hoenigern, a considerable number of ministers with their congregations joined the opponents of the State. Among them was

³⁰ Here he wrote his two volumes "Aktenmaessige Geschichte der neuesten Unternehmung einer Union" (1834), which is recognized as the best source-book on the history of the Union up to the time of its publication. The writer had the use of this work through the kindness of the Union Theological Seminary librarian, but has preferred to give the references after Wagemann who takes us up to 1884.

³¹ See the detailed report in R. E. XII, p. 6, 8-30.

Guericke, professor of church history in Halle. All were deposed from the ministry. But they persisted in serving their congregations. In the spring of 1835 they organized themselves into a synod and made careful provision for serving their scattered churches. Four candidates were ordained. Chased by the police, the ministers were hurrying from place to place, preaching and administering the sacraments, mostly at night. When apprehended they were imprisoned. When members of the congregations refused to disclose the names of ministers who had officiated they were punished with three months' imprisonment on water and bread. Many laymen in those days lost all their possessions through fines. The oppression was so persistent and reached such a degree of severity that in some congregations hope for a better day was given up and plans were matured for emigrating. Some went to Australia, others came to America.³² The crown prince, later King Frederick William IV, was convinced of the wrongfulness of his father's policy and sought to intervene.³³ In 1840 King Frederick William III died. One of the first acts of his successor was to liberate the interned Lutheran ministers. In the following year, they organized themselves publicly as the "Oberkirchenkollegium," free from the State, with Professor Huschke as first president, and they were recognized by the State in 1845.³⁴ In 1913 this first Evangelical Lutheran Free Church in Prussia comprised 59,817 members, 86 pastors, 156 churches, 22 chapels and houses of prayer.

After Wangemann's publication of the "Una Sancta" the advocates of the Union have criticized this Lutheran movement. It is said that it was nothing but plain rebellion against the measures of a just king without a legitimate confessional motive. Wangemann contends

³² R. E. XII, 6, 55ff. Meusel I, 104. With Wangemann's representation in *Una Sancta* I, book 3, p. III on "Grabau" compare the article by Grabau's son in the *Lutheran Encyclopedia*, p. 203.

³³ Cf. R. E. XII, p. 30ff.; p. 7, 6-27.

³⁴ R. E. XII, p. 7, 23ff.

that the Lutheran character of the congregation at Hoenigern was in no wise threatened, because in the king's Agenda provision was made for Lutheran congregations preferring Lutheran forms of expression in the administration of the sacraments. In addition to that he charges the leaders of the movement, Scheibel, Huschke and their followers, with un-Lutheran and peculiar theories concerning the relation of Church and State, and he insists that it was for these theories that minister and congregation stood in that conflict at Hoenigern. What is to be answered?

Wangemann in his "Una Sancta"³⁵ has a distinct merit for having published many documents bearing on the history of the Union policy of the Hohenzollerns, and many of his reflections in the *Una Sancta* are of a very instructive nature. But Wangemann must be read with criticism.³⁶ He had removed to Berlin as president of a foreign mission institute which depended upon the good will of the government and also upon the support of many circles that had settled down under the Union arrangement.³⁷

As a guide for reading Wangemann on the Hoenigern case we call attention to the following: (1) Pastor Kellner, of the Hoenigern Church, was deposed from his charge because he and the congregation with him refused the king's Agenda. This was the real point of conten-

35 This work of two volumes is not to be confounded with his "Sieben Buecher preussischer Kirchengeschichte." These books he wrote as an opponent of the Prussian Union. But later, he changed his position and became an advocate of the Union in its confederative form, defending the position of the Lutherans who wanted to remain in the state church against those that separated themselves. As an expression of this position and at the same time to correct various matters that he had written in the former work, he published the *Una Sancta*.

36 See the article on "Wangemann" in Meusel VII, p. 170.

37 See *Una Sancta* I, book 5, p. 403. As the Leipzig Foreign Mission Institute had become the rallying point of the separated Lutherans (R. E. XII, p. 8, 6ff.) so Wangemann's institution became the centre of the missionary activities of those Lutherans of Prussia, who remained in the Union, the "Lutheran Associations." Cf. Meusel IV, p. 379.

tion.³⁸ The State declared: Adoption of the Agenda does not mean the adoption of the Union.³⁹ But the Lutherans could not help but see in the Agenda, not only the symbol of the Union, but even the instrument for its introduction. Prof. Hauck says: "The forms for preparatory service and communion were un-Lutheran, particularly the form of distribution failed to give satisfaction. While it did not contradict the Lutheran conception, neither did it give expression to it. And so the form seemed to be intended for the silent removal of the Lutheran interpretation."⁴⁰ A special permission to certain individual congregations to substitute more Lutheran expressions could give no satisfaction to those that fought for the rights of the whole Lutheran Church in the country. It was at this time that the State was pressing the Union in every possible way (introduction of the Reformed rite of breaking the bread, abandonment of the name "Lutheran," "Unionsrevers" at the ordination of ministers, etc.) Decoration with the "red order of the eagle" was much used to invite yielding to the Union. And it must be said that in spite of all the assurances that adoption of the Agenda did not mean joining the Union the State itself did look upon the Agenda as a symbol and instrument of the Union.⁴¹ Hauck says that the king could not command the adoption of the Union (namely that Lutherans and Reformed should blend into one congregation, that Lutheran and Reformed congregations should establish themselves upon the consensus position), but as *summus episcopus* he could command the adoption of forms for worship and ministerial acts. To this Hauck adds the remark: "So it can easily be seen what significance the Agenda was bound to have for the introduction of the Union." We may say, the Agenda was the instrument for *clinching*

³⁸ See Wangemann, "Drei Preussische Dragonaden," *Una Sancta* II, book 2, pp. 13, 64. Cf. R. E. XII, p. 6, 8.

³⁹ R. E. XII, p. 2, 45.

⁴⁰ R. E. XX, p. 258, 26ff.

⁴¹ Read Hauck in R. E. XXI, p. 257, 50; 258, 13-15.

the Union.⁴² As matters had developed, yielding on the Agenda would have been the same as in Melanchthon's time the yielding to the interims. For a Lutheran conscience, the adoption of the Agenda was no *adiapheron*. Wangemann in his discussion has completely beclouded the issue.⁴³ (2) Again Wangemann has failed to represent the situation correctly when he says that the protesting and appealing ministers stood merely for the peculiar theories of Scheibel and Huschke regarding the relation of Church and State.⁴⁴ Surely, the varying theories of these men were not the *practical* point of dispute for the opponents of the Union. What they wanted was a guarantee for an unmolested existence of Lutheranism not only in the local congregation, but in the country. And while they stood in the fight the conviction was growing with them that the Church must be free from the State altogether.⁴⁵ To us in the Free Church of America the correctness of this position is so clear that it needs not to be argued. To illustrate only, we ask: Could the Presbyterian Church exist, grow, develop and fulfill its peculiar mission under a mixed government, dominated by influences bent upon its equalization with other forms of Protestantism? (3) Even that cannot alter our conviction of the rightfulness in general of the position of those Lutherans if it can be shown that their contention was at times connected with an unjustifiable enthusiasm and even fanaticism. Church history shows us that in times of persecution good movements can lose their balance for a season. Among the Christians of the

42 Cf. R. E. XVII, p. 550, II.

43 At another place in his *Una Sancta* (I, 3, §70) he has stated it correctly.

44 See *Una Sancta* II, book 3, p. 14f. Cf. vol. I, book 3, §§66-68. Compare further on "Scheibel," R. E. XVII, p. 594, 20-42; p. 550, 8; p. 551, 36ff. Compare on "Huschke," R. E. VIII, p. 469, 25ff; p. 470, 27ff.

45 See R. E. XII, p. 7, 10-21. Wangemann ignores too much the significance of a Lutheran government for the Lutheran Church. But his position is artificial. He does not and cannot speak his own soul. There can be no stronger refutation of his attitude to the demand of those Lutherans than what he himself writes in book 5 of the *Una Sancta* I, pp. 378-87.

first centuries some went so far as even to seek martyrdom. A good and a great man like Tertullian was a representative of such a mistaken view. History will continue to speak with respect of the case of the old Prussian Lutherans in their conflict with the Union policy of the Hohenzollerns. In spite of Wangemann's elaborate publications we find that such a standard work as the "Protestantische Realencyclopaedie" of twenty-four volumes relates the Hoenigern case and the persecution of those Lutherans in essential harmony with original reports.⁴⁶ Hengstenberg's "Evangelische Kirchenzeitung," in 1859, looked back over more than thirty years after the introduction of the Union and wrote: "What has been accomplished? Twenty to thirty thousand Lutherans have been driven across the Atlantic, forty to fifty thousand into independent Lutheran organizations, and within the Church nothing but conflict and troubled conscience wherever the word 'Union' is pronounced."⁴⁷

IV. THE PLAN OF AN ABSORPTIVE UNION CHANGED INTO A CONFEDERATION.

It was in consequence of that constantly growing opposition which led to the establishment of a free Lutheran Church in Prussia that Frederick William III decided to give to the Union a more confederative character. In the year 1834 he issued a historically significant decree which, in one section, read as follows: "The Union does not aim at nor does it mean a giving up of the existing confessions of faith; neither is the authority annulled, which these confessions have hitherto had. The adoption of the Union means only an expression of the spirit of moderation and toleration, which does not any more make the difference in some points of doctrine, to which the other party holds, a cause for refusing the out-

⁴⁶ See R. E. XII, p. 6ff.

⁴⁷ Cf. American Lutheran Survey, June 5th, 1918, p. 203; also Lutheran Church Work and Observer, July 4, 1918, and Fritschel, *Lutherisch oder Uniert*, p. 21. Wartburg Publ. House, Chicago.

ward church-fellowship. The adoption of the Union is a matter of free choice, and it is therefore a mistaken idea that the introduction of the renewed order of service involves the adoption of the Union or is thereby indirectly effected."⁴⁸

It cannot be denied that in this decree a course different from the original plan is observable. In the proclamation of 1817 the aim was at the establishment of "a renewed Evangelical Christian Church," based upon the consensus, or "the principal points in Christianity, wherein both churches agree." The dissensus was declared to be "nonessential." Now, the existing Confessions were not to be given up, their former authority was not to be annulled. Yet, three union factors were to remain in force: (1) the non-confessional state church government; (2) the Agenda, (3) the outward church-fellowship at the altar and in other matters.⁴⁹ The Union, also in this second stage of its development, remained a dualism. That was the reason why the separated Lutherans felt that they could not compromise. This new order of the king, therefore, did not bring peace to the Church of Prussia. Two factions now stood opposed to each other: the friends of the Union who were striving to bring to recognition its original absorptive character, and the Lutherans who strove for the confessional character of the Lutheran Church in the Union so that they might not be driven, in their conscience, to follow the Lutherans that separated themselves from the state church.

The Union party was represented by the so-called Union-theologians, also known in the theological developments of that age as the "mediating theologians," the

⁴⁸ Wangemann, *Die kirchliche Kabinets-Politik* Friedr. Wilh. III (Una Sancta II), pp. 327f. Cf. Hauck in R. E. XX, p. 257, 49. Meusel VII, p. 6. Stahl, p. 481.

⁴⁹ To this church-fellowship belonged such matters as subscription at ordination to "the confessions of our Evangelical Church," freedom for pastors to serve either church, as long as the congregations did not object. See Meusel VII, p. 6, 2nd column; Stahl, p. 483.

most influential of whom were Julius Mueller, Dorner, C. I. Nitzsch, Luecke, Ullmann, Schenkel, J. P. Lange, Bey-schlag and others. The position of these men on the Union was best expressed in the writing of Mueller, "Die Evangelische Union" (1845), and in that of Nitzsch, "Urkundenbuch der Evangelischen Union" (1853).⁵⁰ The aim was at a common confession for the Union, drafted by Nitzsch,⁵¹ and presented by his party at a general synod in Berlin, held in 1846. This confession, in the shape of a formula for ordination⁵² eliminated even parts of the Apostles' Creed as too much out of harmony with the present state of theological science, and it presented, in the language of Scripture passages, what was regarded as fundamental in the Lutheran and Reformed confessions, thereby silently relegating the differences between the two churches to the category of nonfundamentals. The Union theologians, especially Jul. Mueller (professor in Halle), had developed a theory as a scientific foundation for the distinction between fundamentals and non-fundamentals. It was the distinction between intuition and discursive thought. The objectively divine in Scripture and in the historic confessions of the churches constitutes the fundamentals as opposed to the human conception in Scripture and confession, which is non-fundamental.⁵³ But there was so much opposition to this "Nicenum of the nineteenth century," to the "Nitzschenum" as it was called, that the government could not

⁵⁰ On these two standard works, see Wangemann, "Die Preussische Union in ihrem Verhaeltnis zur Una Sancta" (I, book 6, pp. 350-54). Nitzsch published in his book the following Union documents as an expression of the true Union: the Marburg Articles, the Wittenberg Concord, the Consensus of Sendomir, the Brandenburg Confessions, the Union proclamation of 1817, (the decree of 1834 was omitted), a proposed creed for the Union by Nitzsch himself, of which we shall now speak.

⁵¹ R. E. XIV, p. 133, 23.

⁵² See it quoted by Nitzsch, p. 127, and by Wangemann, ut supra, p. 296. Cf. Kurtz, Church History (Engl.) §193, 3. R. E. IV, 803, 5, 18; XIII, 533, 10ff; XIV, 132, 60.

⁵³ See the most interesting discussion of this matter in Stahl; Luth. Kirche und Union, pp. 367-97: "Die Union im Sinne der Vermittlungstheologie." Cf. Meusel, "Begründung der Union durch die Unionstheologie," in Handlexikon VII, p. 8.

for a moment consider its adoption. This negative attitude of the government to the propositions of this general synod of Berlin in 1846 marked the final failing of an absorptive Union in Prussia.

The party of confessional Lutherans in the Union had received its stimulation through the Breslau movement of which we have reported. In the period of persecution through the State the missionaries of the persecuted came into the congregations in Silesia, Pommerania, Posen, Brandenburg, Province of Saxony and awakened the Lutheran consciousness of the people. This took effect especially with the earnest believers in the congregations. With the scruples over the Union they came to their pastors, and these, in order to be able to answer the questions of their parishioners, were forced to study the long forgotten confessions of the Church. So Lutheran consciousness was revived among the ministers who soon began to send petitions to Berlin for safeguarding the Lutheran Church. Lutheran organizations sprang into existence in all the eastern provinces of Prussia.⁵⁴ Pommerania was especially leading in this movement. The year of revolution, 1848, came. King Frederick William IV was at the point of abandoning the government of the Church.⁵⁵ The Lutheran Association in Pommeria had already taken steps for an independent organization of the Lutheran Church. But the waves of the revolution soon receded and restoration of the old order in church matters followed. At this time, Sept. 10th, 1849, all the separate Lutheran organizations assembled in Wittenberg and organized themselves into a central society. They established themselves upon five theses which are known in history as the "Wittenberger Saetze," and form the program of the organization. These read as follows:

First. "We stand on the confessions of the Evangelical Lutheran Church."

⁵⁴ See article "Lutherischer Verein" in Meusel IV, p. 379ff.

⁵⁵ Wangemann, Die Preussische Union in ihrem Verhaeltnis zur Una Sancta I, book 6, p. 309.

Second. "We are convinced that our congregations have never rightly ceased to be Lutheran congregations, and that we are in duty bound to defend their confessional rights with all our might."

Third. "The confessional rights of the Lutheran congregations demand for their safeguard a confessional constitution. Accordingly, we ask for recognition and a carrying through of the Lutheran Confessions in cultus, congregational constitutions and government."

Fourth. "As the first aim of our endeavor we mention the liberation of the altar service from all ambiguity and a full expression of our confessions in the entire divine service. Further, we demand a guarantee of our confessional independence in the administration of the church government and preservation of Lutheran principles in our congregational constitutions."

Fifth. "These ends we do not wish to accomplish by a leaving of the State Church, because we feel bound in conscience to carry through this fight for the good rights of our Lutheran Church upon her own territory within the State Church."

This was a time in the history of the Prussian Church Union when it was not regarded wise to ignore the demands of the Lutherans. The State was interested in keeping them from joining the separated Lutherans. So it came that the king (Frederick William IV), in a decree of 1852, made to them a concession that affected even the church government. In that order the following stipulation was made: "The Evangelische Oberkirchenrat consists of members belonging to both churches, and if there is a matter that can be decided only by following the confessions of one of the two churches then the preparatory decision (Vorfrage) is to be reached by a vote of the members belonging to that side, and their decision is then made the basis for the vote of the entire body. Therefore in matters pertaining to the Lutheran Church only those members of the Oberkirchenrat who

belong to that confession shall decide.”⁵⁶ At first this so-called *itio in partes* decree was much appreciated by the Lutherans, because it showed that the king seriously wanted to safeguard the Lutheran Church and that the confederative character of the Union, as announced in 1834 (in place of the absorptive of 1817), was to be the policy of the State. As to the real value and practicability of this decree, however, there followed a considerable discussion.⁵⁷ The statement has been made that never in the history of the Oberkirchenrat has a decision been made after the procedure suggested in the decree.⁵⁸ The fact is that close upon the heel of this *itio in partes* order there followed another decree (July 12, 1853) that was to take care of the interests of the Union.⁵⁹ Here the Lutherans were censured for their confessional policies (“konfessionelle Sonderbestrebungen”). The two decrees of 1852 and 1853 taken together reflect in an interesting way the policy which the Prussian State Church was pursuing. The adherents to the Lutheran and the Reformed confessions were to have free religious exercise in their local territories, but a public advocacy of the principles of either of the two churches was to be discouraged. Propaganda was permitted only for the Union, not for the Confession. The Lutherans especially were to be kept from asserting themselves. Wangemann says (p. 358) that since 1854 no confessional Lutheran was called into the higher church offices. The friends of the Union organized themselves into a strong association (Positive Union). Stahl asked to be dismissed from the Oberkirchenrat, and his resignation was gladly accepted (1857). It was the time when Hoffmann and Dorner were the most influential men in the government of the Prussian Church Union.⁶⁰

56 See the text of this Kabinets-Ordre in Wangemann, *Die Preussische Union, Una Sancta* I, 6, pp. 332ff.

57 See Wangemann, *ut supra*, pp. 338ff.

58 Stahl, p. 488.

59 Printed in Wangemann, *ut supra*, pp. 342f.

60 See the characterization of these two men as promoters of the Union by Wangemann, *ut supra*, pp. 377-80. On Hoffmann's conception of the Union cf. R. E. VII, p. 228, 36ff.

W. Hoffmann especially, a talented executive, whom the king had called from the South as his court-preacher, and as General Superintendent for Brandenburg,⁶¹ was the man who labored to consolidate the Prussian Church Union into what it was in the closing days of the old German empire. During the time of his office (1852-73) the final organization of the Union with regard to congregation, liturgical acts, synod and general synod was wrought out in all details.⁶² Especially from 1860 to 1873 the work upon this complicated piece of church organization had been continuous.⁶³ Hoffman expressed his personal ideal of a union as follows: "I am a member of the Evangelical Lutheran Confession in so far as I was educated, confirmed and ordained in the Lutheran Church. But to this I add that my theological conviction leads me to the union of the two Confessions as it has in reality always existed in the Augsburg Confession.⁶⁴ That the Lutheran dogma by itself and without regard to the Reformed no more expresses to me the theological form of my faith than does the Reformed dogma, unsupplemented by the Lutheran; that I, therefore, regard a real inner union of the two Confessions as an undeniable demand of each of them, and can acknowledge only one Evangelical Protestant Church in two confessional types—not two kinds of evangelical churches."⁶⁵ And yet, Hoffman admitted that an absorptive Union as suggested by Nitzsch and Mueller in 1846 (see above)

61 He had been president of the Basle Foreign Mission institute which is established upon the principle of an absorptive Union.

62 For tracing the development after 1873 we refer to Rieker, "Die rechtliche Stellung der Evangelischen Kirche in Deutschland;" also "Jubilaeumsdemkschrift des Evangelischen Oberkirchenrates" (1900). Cf. Beyschlag, "Deutsch-Evangelische Blaetter," 1900 pp. 497ff.

63 Wangemann, as quoted, pp. 359ff; cf. 404.

64 Hoffmann meant the Augsburg Confession of 1530, interpreted by the Variata editions after 1540. The German Reformed have always tried to harmonize the Augsburg Confession thus qualified, with the Heidelberg Catechism. This explains why the advocates of historical Lutheranism have insisted upon subscription to the unaltered Augsburg Confession. See pp. 42-43 and 72f. of our discussions. Also Neve, Introduction to Lutheran Symbolics, pp. 91ff; 98f; 207ff.

65 R. Koenig in R. E. VIII, p. 228, 36-45.

was not practicable and advisable for Prussia. The confederative character of the Union was recognized in the organization that became law in 1873.

Note: When we speak of the Prussian Church Union it must be remembered that the accessions to Prussia in 1866, chief of which were the Lutheran provinces of Hanover and Schleswig-Holstein, kept their own church government and, consequently, did not join the Union. Hoffmann and Dorner strongly advocated the joining of the church of these provinces to the Union. But so frankly did he reveal the ultimate plans of the Prussian Union, namely the creation of one Evangelical National Church for all Germany, that the extra-Prussian Lutherans everywhere were scared into the general watchword: "Nur nicht unter den Evangelischen Oberkirchenrat." (Wangemann, 398.) It was at this time (1868) when Hoffmann wrote his book, "Deutschland Einst und Jetzt im Licht des Reiches Gottes." Here he said, p. 494: "It is the mission of the Prussian Church to lead in the Union, and it is to comprise the whole German Protestantism into one church. The Church will be a German church only when the territorial principle has yielded to the national principle. He, therefore, who resists the development and expansion of the Union, negates the results of the German Reformation and misconceives thoroughly the mission of Germany with regard to the Church." It was in consequence of such utterances of the leading men of the Union⁶⁶ that the Allgemeine Evangelisch Lutherische Konferenz, by the calling of a convention in the city of Hanover (1868), came into existence.⁶⁷

The Prussian Church Union which in these times of reconstruction may soon have to give way to some kind of free church organization, is very complicated and not easily defined. In order to arrive at an adequate description of its character a few questions may be formulated, which we shall try to answer:

⁶⁶ Dorner also spoke of a "universal German Evangelical Church." Wangemann, p. 308.

⁶⁷ Wangemann, p. 400.

First: Was it correct to speak of a Lutheran Church and a Reformed Church in the old provinces of Prussia? Up to the treaty of Versailles these provinces were Brandenburg, East and West Prussia, the Province of Saxony, Posen, Silesia, Westfalia, and the Rhine Province. Prof. Kawerau said in a letter to the writer a number of years ago: We can speak only of a State Church in Prussia, in which the congregations are either Lutheran or Reformed, or (in very small number) consensus congregations and that the government of this State Church had the obligation to protect these—Lutheran or Reformed—congregations upon their historical confessional basis. Stahl says: "The State Church of Prussia is not a Union church. It has not a common confessional basis upon which, as a church, it stands, but its basis is throughout the distinguishing confessions of the Lutheran and the Reformed Churches."⁶⁸

Second: How was the agitation regarding the Agenda settled in that final organization? (See above). There the concession was made that in the administration of the communion the Lutheran form of distribution may be used, but it was conditioned in such a way that it was difficult for the ministers to avail themselves of the privilege. In 1895, finally, a new Agenda was issued with parallel forms for the administration of the sacraments. There was a Lutheran form for the Lutherans, a Reformed form for the Reformed congregations, and also a Union form for the congregations that had actually joined the Union.

Third: How was the confessional obligation at the ordination of ministers settled? Here the instruction reads as follows: The minister is to preach no other doctrine "but the one which is founded on God's pure and clear Word, written in the Holy Scriptures of the Old and New Testaments, our only norm of faith, and as it is testified to in the three chief church symbols, the Apostolic, the Nicene and the Athanasian Creed and in the confessions of our church." To this is added the remark:

68 Stahl, ut supra, p. 490f.

"Here, according to custom (wie herkoemmmlich), the symbolical writings are named." In the Lutheran provinces it is the Augsburg Confession of 1530.

Fourth: What is the situation with regard to the catechisms? A convenient guide for answering this question is offered by Chors' comprehensive article on catechisms in Vol. X of the Realencyclopaedie. Here it is interesting to observe that Union catechisms are in use not in Prussia, but in the places outside of Prussia where the Union was introduced, namely in Anhalt, Hesse, Nassau, Waldeck, Hanau, Baden, the Palatinate on the Rhine.⁶⁹ In the old provinces of Prussia, in entire consistency with the confederative character of the Union, either the Lutheran or the Heidelberg Catechism is in use. All eastern provinces are Lutheran with perhaps only one Reformed congregation in the larger cities for Reformed people who by vocational interests have to live in such cities. Parts of East Friesland (a section of Hanover), but especially the Rhine provinces are overwhelmingly Reformed, and here the Heidelberg Catechism or a catechism confessionally identical with the Heidelberg is in use.⁷⁰

With regard to confessional statistics it has frequently been a question how to classify the inhabitants of Prussia as it was before the peace treaty of Versailles in 1919. This question should be answered as follows: (1) Hanover (excepting parts of East Friesland), Schleswig-Holstein, and about 500,000 inhabitants of Hesse-Nassau⁷¹ are Lutheran in the sense that they are not even under the Union. (2) Regarding the 18,105,098 inhabitants of the older provinces (see above), the Lutheran Church would be entitled to all who have been confirmed on Luther's catechism provided that in the interpretative parts that catechism has not been modified by unionistic materials. Dr. M. Reu, a specialist on catechisms, said in an article in the "American Lutheran Survey" (May 7,

69 See R. E. X, pp. 144f.

70 R. E. X, p. 153, 20-52; cf. p. 147, 20ff.

71 These provinces form the accessions since 1866.

1919), "There are in the established Church of Prussia still at least eleven millions, who have been instructed in Luther's Small Catechism."

And yet, our description would be incomplete if in closing we would not at the same time call attention to the various Union features that obtained everywhere in the Prussian State Church. We refer to the co-operation in Inner Missions, in Foreign Missions, in Christian publication work, to the pulpit fellowship everywhere and the altar fellowship at many places, and particularly to the theological faculties in the university. Much of this also obtained in the Lutheran dominions of Germany, outside of Prussia. Dr. Kawerau, in the letter to which we referred, tells how, as a gradual effect of the Union, the confessional division with regard to several of the theological branches in the university and in the field of theological literature has ceased to exist. This, he says, has reference especially to exegesis and church history. The commentaries of the Reformed exegete Godet, in German translation, are printed and sold by a Lutheran publisher in Hanover. Prof. Schlatter, Reformed, was called from the Swiss university at Bern to fill the chair of New Testament Exegesis at the Lutheran University in Tuebingen. Oettli, another Swiss theologian, was put into the chair of Old Testament Exegesis in the Greifswald University, the most Lutheran in the schools of the Prussian Union. A number of years ago there were two Reformed professors teaching Old Testament and Church History at Breslau, the university of the Lutheran province of Silesia. When it comes to Dogmatics, Kawerau adds, and especially in the field of Practical Theology, the confessional division exists.

The developments that have been reviewed in this chapter offer much material for reflection. But this can be given with more profit after the next chapter has been presented, which is to discuss the union of the "German Evangelical Synod of America."

*Hamma Divinity School,
Springfield, Ohio.*

ARTICLE VIII.

CURRENT THEOLOGICAL THOUGHT.

(From the July Quarterlies.)

BY PROFESSOR J. A. SINGMASTER, D.D.

The late lamented Dean Hodges delivered the Dudleian Lecture at Harvard University last April. We quote from the *Harvard Theological Review* the following from the lecture on "The Validity of non-Episcopal Ordination."

"The difference between Episcopal and non-Episcopal ordination is not in the matter of validity; for the test of validity is acceptance with God, who blesses these ministries alike, and gives His grace as abundantly by the sacraments of the one as by the sacraments of the other. The difference is in the matter of regularity, according to the standards of the canon law. It is a minor difference, but yet important because it has to do with the better union of the churches."

"The historic episcopate connects the Christians who possess it with the ancient churches of the East and of the West, and thereby a factor in that larger unity which, however remote from present realization, ought not to be left out of our ideals; there can be no reunion of Christendom without it."

"The various records of the proceedings of the apostolic church show plainly that the ordering of the ministry was determined by experiment. The primitive Christians had no directions derived in detail from Jesus Christ; what they had was inspiration, by which we mean that guidance into truth and right which God gave then, and still gives, to those who honestly desire to do His will. The inference is that if experiment was a valid process in the first century, it was valid in the sixteenth, and is still valid in the twentieth. No ordering of the ministry is sacrosanct; neither the papal order, with its many ministers; nor the episcopal order, with its three kinds—

bishops, priests, and deacons; nor the congregational order, with independent presbyters; nor the Quaker order, with no minister at all. These all arose from endeavors to meet what seemed an imperative need, following the precedent of the invention of deacons by the Twelve. Some of the experiments succeeded well, some not so well; thereby was manifested the divine approval or disapproval. Sometimes an experiment succeeded for a time, and was then thought to be a mistake, a hindrance rather than a help; so some felt, wisely or unwisely, about the papacy or episcopacy. The resulting change has its precedent in the tentative conditions out of which every detail of the ministry came. It is to be tested not by its conformity to any divine direction, but by such conformity alike to the will of God and to the needs of man as appears in its spiritual success."

In the same number of the *Harvard Review*, Edward F. Hayward, in an article on "The Reconstruction of Religion" writes of the comparatively feeble devotional life in the Unitarian Church.

"And yet, in spite of this individual expression of a few hymn writers, the fact remains that collectively the Unitarian Church has not yet evolved a devotional life which is at all comparable with its rational power. Its services have tended to be bare, and its hold upon its followers slight. To have clarified theology and to have enriched hymnology apparently is not enough. Something more is needed than merely to come together to reason about the things of the spirit. That which a true thinking about religion has liberated in the heart ought to have set the people to singing and to have created a worship which is both satisfying and compelling. A Church must first believe; it then must worship and work. Its truth has not fully come to power until it has been caught up into the surroundings, the forms, the expressions, which make it alive and operative. Its convictions must first convict itself before they can hope to convince others. Afraid as it is tempted to be of emotion, and suspicious

as it is bound to be of discipline, the Unitarian Church has yet to face the fact that its characteristic differences have to do with only the bases of religion. The content of an effective working religion is always and everywhere the same. It must first and last move people; and the pathway of the motive is emotive. Without emotional power it will be feeble and aborted. The only question is, What kind of an emotion; by what law, from what foundation, does it proceed?"

Dr. John A. Faulkner, who always writes with edification, answers the question, "Are There Evil Spirits?" in a brief article in the *Methodist Review*. He says in part:

"As to Scriptures, I have taken it for granted that it taught the existence of such spirits. This can be met in four ways. (1) By explaining these Scriptures away as symbolic, figurative, etc. This will cover such expressions as dragon, serpent, etc., but even in these cases a personality behind the figure must be understood, as we compare a deceitful person to a serpent in the grass. *The British Weekly*, May 16, 1918, p. 99, says, referring to the answer to the Maurice charges, 'Dragons' tails were twisted last week in Parliament and on the sea.' Evil has no existence whatever except in a living being. It is not an entity or substance. (2) By claiming that belief in evil spirits is borrowed from heathenism and is a part of a dualistic philosophy. But it is nothing against a truth that heathen religions have an idea more or less similar. May it not be for it? as witnessing either to an original revelation or to an indestructible conviction of the human spirit 'naturally Christian,' as Tertullian says, (Apol. 17), which knows itself as a child of the Great Spirit and brother of innumerable spirits as good or evil as itself? Nor is this truth dualistic. What is dualism? The belief in two original eternal principles, or souls, or gods—one good, the other bad. That belief is not in the Old Testament, not to speak of the New. But that the only original good Spirit (God) may have created later angelic beings some of whom later freely

chose wrongs, is not dualism. (3) By claiming that the Bible references to such beings are simply an accommodation to popular prejudices, etc. Well, some of the Old Testament history is an accommodation to low civilization, an effort to lift people up by getting down to their level (the times of ignorance God overlooked, Acts 17, 20), but the belief in evil and good spirits is so a part of the consciousness of the writers of the Bible, interwoven as an essential part of their faith and life, that it is just as reasonable to say that their belief in a personal God is an accommodation to popular superstition. (4) By saying that the Bible is mistaken. But if the Scripture is in error in this field of good or evil angels where, pray, can it be trusted?

As to demon possession, that is a phenomenon not confined to Bible times or lands, but realized to-day under certain forms of depraved living and in a civilization which offers a psychological background. See Nevius' *Demon Possession and Allied Themes*, New York, 1894, my remarks in *Cyprian*, pp. 26-28, and compare Professor L. M. Sweet's article in *International Standard Bible Encyclopaedia*, i, 827ff (1915)."

The Christian Union Quarterly publishes an article on the "Federated Church Movement," by W. H. Hopkins, from which we quote the following paragraphs:

"The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In many a community the church has been and is the divisive factor. In place of helping people to work and plan, sacrifice and suffer together for great and noble ideals, it is the one great institution which divides and separates. All week the children of the community go to the public school. They are community children interested in community uplift. When Sunday comes they are divided into little companies, and too often there is a spirit of rivalry which in no way makes for the best either in community life or the Christian life. When such an eminent Christian leader as Dr. Robert F. Horton, of

London, says that the greatest hindrance to the spread of Christianity is the division of Christendom, he is only saying what every man knows. Jesus said it in the long ago. He came to make men love one another. The divisions in the church have a tendency to make men hate each other. How can this divisive spirit which has made possible the 198 denominations in Amerca, be overcome? Some day something better may be devised. Just now the best thing in sight is the federated church, which conserves on the one hand the love for an association and a fellowship, a denominational name, and on the other hand cares for the great missionary interests of the church. Naturally the members of a church come to love it. That love is right and should be conserved. The active, earnest Christian cannot easily go from the cherished associations into a new church and feel at home. The federated church permits him to retain all the fellowships and traditions of the past. Nothing is taken from him. He simply has his vision broadened and enlarged. It is a case of addition and not of subtraction."

"The Attractions of the Ministry to the College Man of To-day," by Dr. T. S. Williams, Professor of Religious Education at Western Reserve University is the title of an interesting article in *Religious Education* (Aug.) He says in part:

"Moreover he [the college man] has decided that his shall be a professional rather than a business life. He thinks of the law; a noble profession at its best. But Mr. Depew has told him that there are sixty thousand lawyers in this land already, and Justice Brewer is reported to have said to the American Bar Association that not more than half that number can find legitimate business to do. He thinks of medicine, but learns that there are 120,000 doctors in this country already, and knows that one doctor to every 800 of the population is more than we need."

"He thinks of the ministry, and learns that there are hundreds of vacant churches at home, and perishing mil-

lions that need to be ministered to abroad. The church will stand behind him to the extent of a respectable maintenance, and if he is gifted in preaching, an appreciative people may give him a good salary. The ministry will mean the leadership of a group of people in worship, in religious and moral education and inspiration and in service. It will mean ministry to the fundamental interests of this group. Religion is the deepest fact in human nature. It has been the strongest force in history. Preachers are needed who are qualified to teach the ideas of Jesus. He raised our understanding of God and human life to new levels and set forces in motion which have revolutionized history. Men are needed to continue the work and teaching of the Master; to bring in a great fellowship among men and between men and God. To use in the interest of this high fellowship the office of a priestly soul, the gifts of a teacher and preacher, the functions of a social engineer—surely here is a profession calling for strong men, great in illumination and in intense and pure purpose.”

“If he would be a knight errant against every form of injustice, oppression and wrong; if he would be a promoter of human brotherhood under divine fatherhood, if he would come to people as no other man can in the crushing crisis of life; if he would to-day offer the only solution of the world’s vexed and vexing problems, and the healing balm for its aching wounds; if he would now have meat to eat that the worldling knows not of, and at last hear the Master’s ‘well done,’ let him dedicate himself wholeheartedly to the ministry of the gospel.”

The International Journal of Ethics contains an article entitled “In the Hope of the New Zion,” by H. M. Kallen, who expresses the purpose of Zionism in the following modest way:

“It is a vision and aspiration of nationality in international terms. Historically, it aims at two results. The first is remedial. Zionism seeks, in response to the pressure of anti-Semitism, in observation of the terrible and

guiltless social, maladjustment of Jewish individuals and groups, to relieve the pressure, to minimize the maladjustment, and to eliminate its cruelty and injustice, as far as possible, by a Jewish settlement in Palestine."

"The second is constructive. Civilization is, in the Zionist and democratic reading of its nature and basis, a concert of nationalities whose reciprocally interacting cultures make up the symphony of history. And there is no question what part the Jewish people have played in that; the Hebraic note, which has been the utterance of their corporate life, has given to the history of Europe an unquestionable coloring, for the possession of which authority acknowledges that history to be spiritually the richer. Zionism aims to establish conditions under which this note may gain in strength and purity; conditions under which the national individuality of the Jews, like that of any of the peoples of Europe, may again be free to express itself characteristically in organized social life, in esthetic and intellectual activities. Zionism aims to establish conditions in which the Jewish people may do their share of the world's work as a nation, dedicated to the cause of international democracy and international peace."

"Church Union in Canada" is set forth by Ernest Thomas in *The American Journal of Theology*. He reviews the efforts at union between the Presbyterian, Methodist and Congregational Churches. The action of the first body will be finally taken in 1920. The following is part of a report of a joint committee, as far as it pertains to doctrine:

"We the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada do hereby set forth the substance of the Christian faith as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, confessing that Jesus Christ Himself is the chief cornerstone. We affirm our belief in the Scriptures of the Old and the New Testaments as the primary source

and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient church. We further maintain our allegiance to the evangelical doctrines of the Reformation as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating churches, as in substance agreeable to the teaching of the Holy Scriptures."

"It would be impossible in the space available to detail the articles of the creed, but a few items of special interest may be selected as indicating the spirit of the whole statement."

"On revelation.—We believe that God has revealed himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time he has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scripture of the Old and the New Testaments given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ."

"Of the divine purpose.—We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign desire and the manifestation of His glory."

"Of Sanctification.—We believe that those who are thus regenerated and justified grow in the likeness of Christ, through the fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; and that a holy life is the fruit and evidence of saving faith; and that the

believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us."

The following is the conclusion of a summary of evidence for the defense in the case of the critics against the Old Testament, from the pen of Professor Robert Dick Wilson, in the *Princeton Review*:

"We hope that the evidence adduced will be sufficient to convince those who have read the articles that the general reliability of the Old Testament documents has not been impaired. The literary forms are in harmony with what comparative literature would lead us to expect. The civil, criminal and constitutional laws agree with what the civilization of the ancient nations surrounding Palestine would presuppose; while the ceremonial, moral, and religious laws are differentiated from those of others by their genesis in a monotheistic belief and a divine revelation. The use of writing in the age of Moses and Abraham is admitted by all and the existence of the Hebrew language in the time of Exodus is assured by the glosses of the Amarna letters, as well as by the proper names on the Egyptian and Babylonian monuments. The general correctness of the Hebrew text that has been transmitted to us is established beyond just grounds of controversy. The morphology, syntax, and meaning of the language of the various books conform with what the face of the documents demands. The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents; and the biographical and other historical narratives harmonize marvelously with the evidence afforded by extra-biblical documents."

In the same *Review* Prof. W. Benton Greene, Jr., discusses the "Crises of Christianity." He says:

"Christianity is at a crisis. This does not mean that

she is decreasing numerically. Over 570,000,000 persons avow themselves Christians. Neither does it mean that she is calling in her outposts. Every considerable country is being occupied by the missionaries of the cross. Nor yet does it mean that at home she is losing interest in social progress. As never before sociology is her study and philanthropy her passion.

"What is meant is that while developing her philanthropy she is detaching it from the Church and even from Christ. A constantly growing number of Christians are advocating and are themselves supporting welfare work which is intentionally and often ostentatiously non-religious. What could be more suggestive, more alarming? The bouquet of roses is both beautiful and fragrant. In a day or two, however, its perfume will have gone and its beauty will have departed. It must be so with flowers that have been picked from the living bush. Can it be otherwise with social or charitable movements which have separated themselves from Christ, even if they have not in terms repudiated Him? At best they are flowers that have been picked.

"Again, the crisis of Christianity appears in this, that while her missionaries are multiplying, their gospel, it would seem, here and there, little by little, is being depleted and emasculated. Such is the warning that has been coming to us from Japan. Such is the warning that is now coming to us from China. Such is the warning that is beginning to come to us from other fields. Could anything be so appalling? We have been wont to look on our Foreign Missions as the demonstration that the Church is obeying her Lord's last and great commission to 'go into all the world and preach the gospel to the whole creation.' But what if the gospel which some missionaries preach is 'another gospel which is not a gospel?' This could prove treason both in the council tent and on the firing line."

Dr. Greene thinks that the Church should not be dismayed at the new crisis, for as she has successfully met many crises in the past she will not fail now, provided

she trusts in her omnipotent Lord and goes forth clad in the panoply of God.

The Hibbert Journal publishes a lecture delivered by Claude G. Montefiore to soldiers on the topic, "Modern Judaism." The following extract is interesting and hopeful:

"Modern Judaism is a Theistic religion. It proclaims one God, just, righteous, loving, omnipresent, near. It teaches that the best metaphor for His relations to man is the metaphor of father and child, and that the next best metaphor is that of subject and king. With this spiritual God man can and should commune in prayer. The result of this teaching about God, as regards the religious and moral life, is, I contend, much the same in Judaism as in Christianity. The fullest and the best modern Judaism seeks to put into and to draw out from the Divine Father and King what modern Christianity puts into and draws out from the Father, the Son, and the Holy Spirit respectively. Jews accumulate upon the One what Christians divide up among the Three, but the result is much the same.

"Again, the ethical ideals of Judaism and Christianity are now essentially the same. If this is so, seeing that conduct, though not the same as religion, is yet so great a part of religion, a practical identity on the ethical side means a large correspondence upon the more technically religious side.

"The revelation of man to God and of God to man is not conceived on the same lines in the two religions. But the result in modern times, and for modern men and women, is much the same. Both emphasize human responsibility; both accept a measure of freewill; both believe in the reality of the divine help, in the mystery of the divine grace.

"Once more, both Judaism and Christianity are religions of hope, for the individual and for the race. Both lay stress upon the Kingdom of God upon earth; both are keen on social justice, on social progress, on peace and

goodwill. But both also believe that none who, however falteringly, seek God, shall ultimately fail to find Him, that no soul which He has fashioned shall be separated from Him forever."

The same *Journal* has the following sensible paragraph which we quote from an article on "Allegiance to the Creeds" by Prof. W. H. P. Hatch:

We do not say the creeds either because we believe that their several articles "may be proved by most certain warrants of Holy Scripture," or because the Church bids us do so. We hold fast to them because we think there is positive value in doing so. We believe in the Gospel, and we also believe in the Church; and we are convinced that logically and historically the two belong together. We shrink from separating what God seems to have joined together for the good of men, "lest haply," we "be found even to be fighting against God." Therefore we are not only Christians, but also Churchmen. The Apostles' and Nicene Creeds are par excellence the statements of the Christian faith as the Church has understood it. Not as polemical documents but as positive affirmations, they have been seized upon by the common Christian consciousness and turned to popular use. They are not in any sense complete expositions of the Christian faith, and in some respects they may seem to be not well suited to the needs of our time; but nevertheless, recognizing them to be an essential part of the Church's life-history, we Churchmen accept them, along with the Church, as the two great historic symbols of the Christian faith, and recite them as such in our public service. And we believe that by so doing we put ourselves into the mighty current of Christian life more fully and effectually than would otherwise be possible.

The Lutheran Church Review publishes a statement of principles by Dr. H. E. Jacobs concerning "Evangelical Evangelism." He defines Evangelism as "the activity of the Christian Church or Christian people in bringing the

message of the Gospel to individuals, who are either entirely outside of the fellowship of the Church, or who, by lives of indifference, have lapsed from such fellowship."

"Evangelism grows out of our Lord's command to disciple all nations and to evangelize every creature. With such commission the Church fails in her duty when she restricts her activity to her own membership, or rests content with missionary efforts among those only who because of local, racial, linguistic and social relations, are nearest to her. The Gospel is a debt which the Church owes to every man."

"No congregation has a charter, as a close corporation to lock in a safe or hide in a napkin the treasures of the Gospel. The Church is no aristocracy of sacred learning, that admits none to its higher privileges but those who have mastered every detail of its lower mysteries. Every truth learned, every experience gained, every advantage attained is for the profit of all our fellowmen. The Church is a hospital for the maimed, the halt and the blind."

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

THE ABINGDON PRESS. NEW YORK, CINCINNATI.

The Prophets in the Light of To-day. By John Godfrey Hill. Pp. 240. Price \$1.25.

Many books are appearing on the general theme of the Old Testament in the Light of To-day, but the majority of them do not get very far beyond the author's explication of the critical reconstruction of the Old Testament text. Here is a little book which is steeped in the literature and thinking of to-day. Like the thinking of to-day it is a little disjointed and scrappy, but it rings true and makes the joint between the prophets of the Old Testament and our own time. Dr. Hill is a teacher of religious education (in the University of Southern California) and is more interested in applying the prophetic message to subjective than to objective needs; and yet he sees the application of the principles for which the prophets strove to the social needs of our day—down to the last minute his pen was on paper. We do not need to agree with Dr. Hill—as, in fact we do not—at all points to be inspired by him. He has written a vital little book which preachers will do well to secure.

HERBERT C. ALLEMAN.

How to Teach Religion: Principles and Methods. By Geo. Herbert Betts. Pp. 223. Price \$1.00; postage extra.

This is another book by a teacher of religious education. Dr. Betts is Professor of Religious Education in Northwestern University and was chosen to prepare this volume in the Religious Education Series of the Abingdon Press. It is intended as "a text-book for teacher training classes, students of religious education and for private study by church-school teachers." But ministers may find much help in its pages. We confess to a pessimistic view of the pedagogical value of much of our preaching. There is still far too much artificiality in the *ore rotundo* deliverances of the traditional pulpit. Our day is intensely practical and has little patience with the circuitous and belabored style of nineteenth century pulpit eloquence. The preacher of to-day needs to put himself in the

teacher's attitude, and in a sympathetic study of personality give himself to religious instruction. His mastery of its principles will probably give him the secret of holding his young people. There are many good books which will help him—like our own Dr. Weigle's—and the volume before us is another.

HERBERT C. ALLEMAN.

On the Manuscripts of God. By Ellen Burns Sherman. 12mo. Pp. 184. Price \$1.00 net.

Is the essay coming into its own again? It would seem so from the number of volumes of essays being published during the last year or two. And of course this means that the tribe of essayists is being rejuvenated and increased. This is good news as a matter of course, for there is no more delightful reading than a good essay of the "causerie" type.

We have seldom found a more delightful volume of this kind than the one now under review. The general character of it is indicated by the title, especially when interpreted by the quotation from Longfellow found on the title page.

And Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story-book
Thy Father has written for thee."

"Come wander with me," she said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

The writer is a true lover of Nature, and she finds some very beautiful and very wonderful things in the "unread manuscripts" which she interprets to her readers. There are ten chapters, each one of which deals with some special phase of the message which Nature has for the sympathetic and willing learner. One deals with the messages "Writ in Water," another with those found in "The Wizardry of the Soil," still another with those which steal into the soul through the sense of smell from "The Redolent World." Then we have another chapter on "The Findings of the Ear," one on "Our Brothers, the Trees," though the discussion reveals the facts that some of the trees are sisters. The next message comes from "Pastures Fair and Large," and then we are told the

fascinating story of "Nature's Fondness for Polka Dots." "A Rare Pictograph" is the title of one of the most delightful chapters in the book, in which the author describes in her charming way the marvellously artistic engraving done under the bark of pine boughs by a small beetle known to entomologists as the "Pityophthorus sparsus Lec," or the "White pine wood engraver." Several especially fine specimens of this "engraving" are reproduced opposite the title page. A chapter on "When the Leaf is woo'd From Out the Bud" tells of the beauties and the messages of Spring. The last chapter is on "The Great Manuscript," and the "Great Manuscript" is man himself and may well be called God's "masterpiece." "Published in two wonderful volumes, known as man and woman, this masterpiece admits of no hard and fast classification as history, romance, or poetry, but it contains much of each, like the great Bibles of the human race."

Where there are so many exquisitely fanciful and beautiful things that one would like to show to his friends, it is difficult to select a paragraph for quotation. We take this almost at random from the chapter on "When the Leaf is Woo'd From Out the Bud:" "Is there a whim or fancy in feminine attire for which one may not find a precedent in nature? Did ever a woman wear a silk petticoat with more elaborate ruffles upon ruffles, and scallops, than are flaunted in any garden by the luxurious kale, whose transient glory limply departs in a dish of greens? Scarcelyless elaborate in form and coloring are the curly-cued leaves of that highly evolved chromatic triumph, a head of lettuce in russet, bronze, and old rose. How dainty too are the fairy fripperies worn by parsely, parsnip, carrots, and our common roadside yarrow, though all yield in grace to Miss Asparagus, whose ethereal leafage is so perilously like green aigrettes that one almost suspects her of plagiarism."

JACOB A. CLUTZ.

The Uttermost Star, and Other Gleams of Fancy. By F. W. Boreham. 12mo. Pp. 265. Price \$1.25 net.

We have here still another volume of delightful essays. the eighth, is it? from the pen of the Australian preacher whom so many readers in both England and America have learned to love. We bespeak for it as cordial a welcome as has been given to the others that have preceded it. As long as Mr. Boreham continues to write of familiar things and experiences in such a pleasing and suggestive way, he will never tire his readers. As one of

his reviewers says, "His sympathy is contagious. His humor flashes like the morning light. He is enough of a realist to grasp a transcript of life, and enough of an idealist to see the universal truth enshrined."

Like the other volumes this one is divided into several parts. Each part consists of a number of essays which have some general characteristic which justifies their being classed together. The second essay in the volume gives it its title, "The Uttermost Star." Some of the other titles in Part I are, "The Signal Box," "Camouflage," "A Box of Perfume." In Part II we have "Drifting Apart," "The Will-o'-the Wisp," "The Village Green," etc. In Part III we find "The Four Idols," following the lead of Bacon, "The Lantern in the Lane," and "Rifts of Blue," etc.

We quote a single paragraph from the chapter on "The Secret":

"The worst of it is that secrets are such noisy things. If a man carries a sovereign in his pocket, he keeps it dark. Nobody knows it. He does not proclaim it from the housetops for the information of every thieves' kitchen. But with a secret it is otherwise. A secret is more coveted than a sovereign. Yet, by an odd perversity, the man who carries a secret lets all the world know that he carries it. You can see it in his eyes; you can detect it in his behaviour; you may even hear it from his lips. He does not, of course, tell you the secret itself; but he exasperates you by confiding to you the fact that he holds a secret. That is why it is so much more easy to pick a man's brains of secrets than to pick his pockets of sovereigns."

JACOB A. CLUTZ.

The Individualistic Gospel, and Other Essays. By Andrew Gillies. 12mo. Pp. 208. Price \$1.00 net.

Most of the essays in this volume have been previously published separately in various papers and reviews either in full or in substance. Nearly all of them bear more or less directly on the problem of reconstruction as viewed from the religious standpoint. The dominant note is indicated in the title of two of the longest essays which also gives title to the volume, "The Individualistic Gospel and the Modern Church." These two essays were written in reply to the charge made against the Church by Dr. Fosdick in an article in the *Atlantic*, that it has spent its time and strength for generations in preaching "an individual and self-centered gospel" to the utter neglect of

the social gospel. It has been concerned only with the salvation of individuals and has not been trying to establish the kingdom of God in the world.

Dr. Gillies' contention is that the preaching of an individual gospel is the only means of saving the world, that society cannot be saved *en masse* but only by saving the individuals that compose society, and also that the individual who is truly saved immediately becomes concerned and active in trying to save others and to establish both in his own relations with his fellowmen, and in their relations with each other, that "righteousness, and peace, and joy in the Holy Spirit" which, according to St. Paul, are of the very essence of the kingdom of God. Furthermore, he goes on to show that this fact is abundantly proved in the preaching of men like Edwards and Wesley, and other great evangelists, and in the results of every genuine revival of religion.

There are fourteen essays in all, but the same general thesis runs through all of them. Some of the other titles are "Concerning the Challenge of the Church," "The Preacher and the Demand for a Simple Gospel," "The Need of a New Conception of God," "The Basic Weakness of the Modern Church," "Salvation, Individual and Social," "The Eternal Gospel and the Age of Reconstruction."

Dr. Gillies wields a facile pen and it has a sharp point. He punctures many of the lofty pretensions of the apostles of a destructive criticism whether directed against the Church or against the Bible, and of a "New Theology" which denies the doctrine of human depravity, ignores sin, glorifies the innate goodness of human nature, and teaches a salvation by character rather than by repentance of sin and faith in a crucified Christ. He fearlessly exposes and rebukes the soft sentimentalism of the day which has too often invaded the pulpit and led the preachers to "prophecy smooth things," and to lecture on "social reform" and "social service" instead of rebuking sin like a Nathan, and calling men to repentance and amendment of life. We earnestly commend the reading of these essays to any who have been caught in these modern currents and drifted away from their old moorings to the gospel of individual salvation. That is the only safe basis from which to launch a movement for social salvation, or for the establishment of the kingdom of God.

As a sample of the author's style we give a few sen-

tences from the essay on "If I Were a Young Minister": "My message would be salvation by faith in an atoning Saviour and risen Lord, and no sneers of the 'enlightened' or clamor of the 'liberals' would cause me to change it one iota. A great deal of talk about the age needing a new message is arrant nonsense. Down at bottom the 'new age' will be just like all other ages, made up of sinful men and women who need a Saviour, and no substitute of a 'Christ ideal' for the historical Jesus can meet that need..... I would be a fool to discount the value of reforms and leadership in them as a constituent part of the minister's work, but I would be a bigger fool if I did not insist that his greatest and most far-reaching work is the leading of individuals into the life as it is in Christ. Get men soundly converted, really surrendered to God and transformed by His power and you can trust them to become honest, just and helpful in all their multifarious relations with their fellowmen. But scimp or neglect that work, ignore conversion as a basic element in world salvation, or take men into the church while they are still trying to serve two masters, and you can thunder away at social sins and tinker away at social problems until doomsday without achieving any lasting results." It is in this same connection that he quotes approvingly this striking sentence from the veteran journalist, Henry Watterson, who is not likely to be accused of religious sentimentalism by any who knows him: "Democracy is a side issue. If the world is to be saved after the war, it will be saved by Christianity, by Jesus Christ and Him crucified."

JACOB A. CLUTZ.

George Washington, the Christian. By William J. Johnson. Cloth. 8mo. Pp. Price \$1.50 net.

The wide interest in Dr. Johnson's book, "Abraham Lincoln the Christian," prompted him to write the present volume, which will no doubt be welcomed and find a place among Washington literature. The author in seeking the secret of Washington's greatness and power found that "the supreme factor in his life was an unswerving faith in God and a strict adherence to His teachings." The book is made up of evidence gathered from many reliable sources that in his private and in his public life Washington exemplified and taught obedience to God. He was a member of the Episcopal Church, though he frequently attended the services of other churches and communed at other altars. He was a man of prayer and

believed in the Providence of God and attributed his success to the Supreme Being. In his public documents numerous references to dependence upon God are found. This is a wholesome book, with a religious atmosphere that exhales from every page.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Kingdom that Must be Built. By Walter J. Carey, M.A., R.N. 12mo. Pp. 111.

As a matter of course, the kingdom that must be built is the kingdom of God; and it must be built by the activities of God's children. The author admires the mystic in religion, but regards him as an exceptional kind of saint. Indeed, he says that "life without him and his outlook would be intolerable. It is the touch of mysticism which saves all."

But at the same time he rather rejoices that not all are or are expected to be mystics. If the kingdom is to be built the work must be accomplished by Christians of another sort. It must be done by men and women with rich red blood in their veins, men and women full of life, and energy, and activity, men and women who can and will go out into the world and mingle in its affairs, and wage there a very definite and determined warfare against evil and in behalf of the principles and the righteousness of the kingdom of God.

To quote the author's own words: "The mystic road is but for the few. The rest of us can use no special road or any short cuts, we must travel the old, long, dusty road of duty done and religious observances performed. We must follow the ordinary sign posts and sleep at the usual inns."

Three battles must be waged in carrying this work forward. The first is "the fight to find the Real God—the Father and Friend, the Savior and Redeemer, the Comforter and Inspirer." The second fight will be "the stern struggle to overcome the evil that is in all of us—the lust, the laziness, the cowardice, the paltry selfishness." The third fight is "the great constructive fight—the building of the kingdom."

Chapters five, six, seven and eight are devoted to the discussion of the equipment for the fight that is essential to success. It includes "a right faith," "obedience to God, obedience to Christ," "keeping in touch by prayer," and "sacramental grace." This last sounds somewhat

sacramentarian, and the author is evidently a true and loyal churchman after the Anglican order. But he claims to be soundly evangelical, and evidently he does not believe in any magical effect from the use of the Sacraments. Few Lutherans would find great fault with this, for example: "We believe that incorporation into the Church [that is by Infant Baptism] carries with it a new birth into the Christian order, that is to say 'into Christ.' We have become 'new creatures in Christ,' and are therefore re-born or regenerate; and we think that in Communion the spiritual food we receive is the glorified Manhood of Christ—'Verily and indeed taken and received by the faithful in the Lord's Supper.'" On another page, speaking still of Infant Baptism, the author says: "That the child is regenerate they affirm; that it receives all blessings fitted to its childish estate they insist; but the matter does not end here. Unless the child as it becomes responsible for its actions learns to be a practical Christian with a converted will and heart, baptism ceases to be a blessing and becomes only a reproach and a condemnation."

The closing chapter contains an earnest protest against the prevailing shallowness and flippancy of life to-day among the mass of the people even in the churches, and a clarion call to more serious thought on the great problems of the soul and more faithful efforts for the building of the kingdom. Do not these sentences ring true to the observation and experience of every true and faithful pastor? "The deepest-rooted difficulty of all is that while people do not deny God they are not really interested in Him. In fact, shallowness is the prevailing evil of the day. Society is not definitely immoral nor anti-Christian, but the cares and pleasures of this life are so absorbing that men have no time for Him or themselves. Life has been for them a succession of surface emotions, they have never faced the ultimate problems of which great souls are always aware."

The chapter closes with these words: "But whatever is our vocation, brethren of the clergy and the laity, let us be up and doing; let us 'get on with the war.' A world is to be saved from sin, a world is to be constituted in righteousness, through a kingdom which is to be built. That kingdom already exists in the Person of Christ and in the person of His holy and devoted followers. Among those followers are we, who, although so stained and feeble, are not outside His redeeming grace, nor yet entirely destitute of a longing for noble things."

"Up then, and let us be going, there is no more time to waste. The world waits to be redeemed, and God waits on us. Christ is at the head of His hosts and calls each of us by name to follow. Burst from the bands of selfishness and let the finest thoughts of your heart prevail. Let us follow where He leads; suffer as He suffered; strive as He strove. Let it be your sufficient reward that you have worked at the finest work of the world; that in the army where God was Leader you at least have been a soldier. And if as a result of all your loss and toil something will have been added to the Kingdom you serve, you will at least thank God that you have not lived in vain."

One of the most interesting chapters in the book is the twelfth on "The Kingdom and the Present War." As this is one of the 'burning questions' of the day, we are constrained to quote yet two or three short paragraphs from this chapter:

"Is the present great war against Germany a setback to the Kingdom? It is, and yet it is not. Absolutely, all war between human beings is a terrible evil, which enthrones hatred instead of love, but it may be a comparative blessing if it is the only alternative to a state of peace which is self-indulgent and complacent in evil.

"Some wars are better than some sorts of peace, in fact. And if we are to judge whether there is more of good than evil in this war, we should need to survey an almost unlimited field of facts.

"Granted that all war and hatred and evil is against the primary will of God. It is and must be. But it is more than arguable that if the world is sunk in luxury and selfishness, war is not only inevitable, but is better than a peace which keeps men alive in body but drowns them in their soul. I do not really think it much matters how long we live; I think it matters extremely whether, before we die, we have learnt the secret of right living."

JACOB A. CLUTZ.

The Consuming Fire. By Harris Elliott Kirk, D.D.
12mo. Pp. 183. Price \$1.50.

The title of this book gives little indication of its real nature or quality. It is one of the many volumes written and published within the last year or two, dealing with the problems growing out of the great world war, and especially with the problems of reconstruction which

have followed the war and which are receiving new emphasis and assuming new importance as time passes.

The author of the book is, and for some years past has been, the pastor of the Franklin Street Presbyterian Church (South) in Baltimore city. He has won an enviable reputation in Baltimore as a preacher especially to men. He is a pronounced favorite with the men of Johns Hopkins University and many of them, both students and professors, regularly attend his services. He has also become well known as a student of the Old Testament, and especially of the Old Testament prophets, and makes large use of them in his preaching both for texts and subjects and for illustrative material.

The book before us is evidently the fruit of much study, and very likely much of it was first preached to his own people. Dr. Kirk himself tells us in the Preface that the substance of it was used in a course of lectures delivered at the Conference of Christian Workers at Northfield in the Summer of 1918. He also gives us in the Preface a very clear explanation of his point of view and of his purposes in writing the book.

"It is too early," he says, "to formulate a philosophy of the great war, but we are justified in speaking of some impressions with a certain degree of confidence. One is that the struggle has demonstrated on a vast scale the truth that there is something radically wrong with human nature, which the advance of intelligence and the refinements of civilization have not been able to remedy..."

"Another impression is that the successful issue of the struggle was due to the power of moral principle over intelligent self-interest and material efficiency....." A third impression, less obvious just now, but one that is certain to become better defined as the complications of readjustment tend towards a clarification of thought, is that the moral passion which sustained the Allied nations and the United States was the direct outcome of the influence of Christianity on Western civilization....."

"I have written this book in order to show the religious aspect of the question is fundamental to all the rest. What the world needs is a fresh realization of God in history; and I have relied less on abstract arguments than upon demonstrable facts, and turned to one of the most fascinating and illuminating epochs of the past—the eighth century before Christ, which was distinguished by the successful struggle of the chosen people with Assyria—and to Isaiah, the supreme prophet of the Old Testa-

ment, in order to justify the view that in the conflict between material efficiency and moral reality, righteousness in the end is certain to prevail.

"A study of this character is of the most timely importance; for the teaching of Isaiah lends itself with singular felicity to the social and religious understanding of the times. He lived in an age which in most aspects of its thought and life strikingly resembles our own. There is little difference after all between eighth century Judea and twentieth century America. The same moral principles were involved, and the same issues decided on the hills of Palestine, which after four years of suffering and sacrifice have been successfully determined on the fields of France.

"Isaiah faced the grave problems of social and religious readjustment that are at present our supreme concern; he brought to their solution a firm belief in the power of righteousness over organized and defiant evil; and he shows better than any of his contemporaries how religious faith sustained the *morale* of a nation under the stress and strain of a world war."

This rather extended extract has been given because it indicates very clearly the line of discussion followed through the entire volume. Three things are ever kept in mind. First, there is the exposition of the prophecies of Isaiah found in the first thirty-nine chapters of the book which bears his name, and an explanation of the national and religious conditions out of which they grew and on which they bore. This is very rich and suggestive. Second, there is the parallel between the times of Isaiah and those through which the world has just passed and the application of the lessons of Isaiah's teaching to the conditions and needs of the present day. The resemblances are indeed many and striking, and are almost startling in their completeness and in the practical instruction and warnings for us.

Especially striking are the deadly parallels which are drawn all along the way between the character and conduct of the Germans in the world war and the pretensions and loud boastings, the brutal selfishness and the coarse cruelties of the Assyrians in their rush for world power during the eighth and the seventh centuries before Christ. In illustration of this the following two paragraphs may be quoted from the chapter on "The Doom of Material Efficiency."

"The political philosophy of Germany was based on a

very simple principle, namely, that the individual exists solely for the well being of the State. From this naturally developed such ideas as that the end of the State is power; that weakness in the State is the unpardonable sin, in Treitschke's phrase, "the sin against the Holy Ghost of politics." It was a system of pure egoism; the people of that country were taught to believe that implicit and unreasoning obedience to the State is the highest duty of the subject; that war is the normal expression of the State's vitality, and that small States by reason of their weakness have no right to exist."

"The phrase, 'Germany over all' expressed at the outset of the war was a vague and inchoate dream; but early military successes served to enlarge it, and give it a concrete meaning, until she stood in the same relation to modern peoples as Assyria did towards the nations in Palestine. She no longer made war on particular nations but upon whole peoples; until her aim was to destroy the autonomy and influence of Latin and Anglo-Saxon civilization. The issue between the contending forces was sharpened to the simplest terms. It was nothing less than this: Which civilization was to dominate the world? Was it to be one based upon the machine or upon the mind? Was organized and enlightened self-interest or moral reality to become the goal of the race? And this was precisely the same issue at stake on the hills of Palestine in the eighth century before Christ."

The third thing emphasized is the light from the teachings of Isaiah on some of the problems of reconstruction which now confront the world, and especially our own American government and people. This light is chiefly the light that comes from the demand for justice and righteousness, a justice and righteousness both individual and national, which will answer to that holiness of God which burns like a "consuming fire" around the whole world and must ultimately destroy all that is unholy. Too long, and to too great an extent have our modern industrialism and commercialism been conducted on the principle that might makes right, the very principle on which Germany began and conducted the war. Big business on the one hand and organized labor on the other hand have been about equally selfish, each contending that success justifies the means.

If we would save the fruits of a hard won victory, if we would see a new and a better civilization emerging from the smoke of conflict and the battle not only of the

nations but also of the principles by which they were animated, we must become truly Christian. As individuals, as communities, and as nations as well, we must become Christian not only in name, but also in spirit and in all our intercourse and relations. As Dr. Kirk says in one of the closing chapters of the book: "Christian ethics must become the standard of international relations; the basis of ordered liberty among peoples. Such an ideal morality based on the sound beliefs of the individual must become the law for business combinations and labor organizations, until the whole industrial movement is inspired by the spirit of brotherhood and made to serve the higher necessities of the soul."

JACOB A. CLUTZ.

The People's Book of Worship: A Study of the Book of Common Prayer. By John Wallace Suter and Charles Morris Addison. Small 12mo. Pp. 76. Price \$1.00.

This book is of course intended especially for the use of members of the Protestant Episcopal Church and will be of special interest to them. But it has a message for, and should be of interest to, all who are concerned to have the public worship of God made as profitable as possible to the worshippers and also pleasing unto God to whom it is offered.

There are eight chapters with the following titles: I, "The Meaning of Worship"; II, "The Book Itself"; III, "The Fundamental Principles"; IV, "The Three Working Principles"; V, "Morning Prayer and Evening Prayer"; VI, "The Litany"; VII, "The Holy Communion"; and VIII, "The Spirit of the Book and Its Use."

This little volume should be of special interest to Lutherans because the Book of Common Prayer was originally drawn so largely from Lutheran sources, and even now bears so strong a resemblance to the Lutheran Service. Especially pleasing is the fairness and firmness with which the balance is held steadily between the spiritual and the formal, the free and the liturgical elements in public worship throughout the discussion. It is easier to do this in theory than in practice, but it is well that it should be done in theory even if it is not always done in practice. There is always a strong tendency to swing from one extreme to the other. The Quakers and the Puritans went to the one extreme, and excluded all formal liturgy. The Roman and Greek Churches, and the Ritualists generally, go to the other extreme, and make the form practically everything. Both are right in

recognizing a fundamental principle of public worship; both are wrong in allowing the one principle to over-rule and suppress the other. Both are essential to the truest and highest worship.

As the authors say on this point: "Man is body and spirit and as the body without the spirit is dead, so the spirit without the body is dumb and expressionless. In this world certainly, neither is without the other, though one may be higher than the other. Just as the government is not the denial of the primary fact of the sovereignty of the people, but makes it operative, just as the organized Church with its appointed ministry is no denial of the priesthood of all believers, so the outward forms and symbolisms of our worship are no contradiction to the truth of the spiritual access to God. As a matter of fact they are absolutely necessary for the appreciation and expression of the larger truth. The danger to the Puritan is that his worship after a while dies of inanition, for that which is unexpressed dies; while the danger to the Ritualist is that he, after a while, dies of a surfeit because the body has become to him more than the soul."

We have been especially impressed with what is said in the closing chapter on the importance of the right use of the Prayer Book, if its use is to be for edification, and on the great responsibility which rests on the minister in leading the worship of the congregation. We cannot forbear quoting a part, at least, of one paragraph: "If the service is a great event for the worshipper in the pew, how great an event ought it to be for the minister. He brings not only the needs and offerings of his own soul, but the demands upon him of all the waiting people. His is a great responsibility,—to be the sufficient medium for utterance, the director and inspirer, the interpreter, encourager, ambassador in Christ's stead. . . . In the light of the great event, there is surely no room for lack of preparation on his part. He ought to know beforehand what he is going to read from God's Word and how to read it. Surely he ought to pray, not read, the prayers, and know and feel just what prayers ought to be prayed that day and that hour. . . . In face of the great event, there can be no room for thoughtlessness, carelessness, the slipshod or irreverent manner, the unintelligible utterance, the destroying wrong emphasis, the annoying and obtrusive mannerism, the unsympathetic and perfunctory rendering, and the halfhearted entrance into the act of worship."

JACOB A. CLUTZ.

Jesus and the Young Man of To-day. By John M. Holmes. Cloth. 12mo. Pp. xv. 170. Price \$1.00.

It is stated in the publishers' announcement that "this is a book for young men, written by a young man who, for a number of years, has been in close touch with boys and young men in Y. M. C. A. work." In the Preface Mr. Holmes asserts that "the great world war which has recently closed put our doctrines, beliefs, and professions to a severe test with the result that many beliefs and customs which were previously considered very important were discarded." "The studies are an outgrowth of experience in dealing with students and business men, Christian and non-Christian who were in the throes of intellectual reconstruction. They were written primarily for the college student who no longer able to accept his boyhood beliefs, seeks a restatement of faith which will meet the needs of his reason as well as of his heart."

The author confesses that he "does not believe that Jesus actually walked on the water, that five thousand people were physically fed with only five loaves and two small fishes, that the tempest was quieted by a word; but he does believe that the lame walked, the deaf heard, in some cases the blind saw, and demons were cast out, just as such cures are effected by natural psychological causes to-day."

After reading such a confession, of which this is but a sample, why read any more? The announcement that this book was written "by a young man" can easily be believed. That he "has been in close touch with boys and young men in Y. M. C. A." is to be deplored. I would consider him a very unsafe and unsatisfactory teacher of boys and young men, in spite of many excellent things in the little book before us. I affirm after many years of experience as a teacher of young men, that the author of the present volume does discredit to the faith of the young man at school and that this book will awaken rather than dispel doubt. It is a source of deep personal regret that teachings like those of Mr. Holmes should be spread in a Y. M. C. A. Let us hope that he will "think himself through" great biblical and Christian problems and come back to the simple faith of evangelical Christianity.

J. A. SINGMASTER.

What Happened to Europe. By Frank A. Vanderlip. Cloth. 8mo. Pp. xviii, 188.

This up-to-date book by one of the greatest living

bankers, who spent some months of the present year in Europe, is a valuable contribution to the reconstruction of Europe and of the world. It is largely of material things that Mr. Vanderlip writes, but there is always the deep undertone of high moral motive. He vividly pictures the ruin of industry and transportation in the devastated regions, and shows how the financial collapse of the nations is imminent unless help come from our own land. He outlines general plans of relief which should have serious consideration by Congress. In a few chapters he throws much light on the ever present and troublesome labor problem, and suggests sane remedies. This book is of great value because it deals with fundamental questions in a plain way.

J. A. SINGMASTER.

The New Opportunity of the Church. By Robert E. Speer. Cloth. 12mo. Pp. 111. Price 60 cents.

There are five chapters, all replete with fact and suggestions: Some Dangers, and Duties of the Present Hour; The Present Business of the Church; The Effect of the War on Christian Convictions and Ideals; The Duty of a Larger Christian Co-operation; and The War Aims and Foreign Missions.

With intense loyalty to the fundamental teachings of evangelical Christianity, Dr. Speer points the way to the realization of the mission of the Church as the Saver of the World. His illustrations are drawn from the world war, which has opened a "new opportunity" for the Church. He commends with joy the recent union of "three great Lutheran agencies into one of the most powerful and promising forces in America."

There is much inspiration in this little book, which our ministers ought to secure, ponder and preach as a simple and powerful application of the old Gospel for a new age.

J. A. SINGMASTER.

METHODIST BOOK CONCERN. NEW YORK.

Building the Congregation. By W. C. Skeath. 12mo., small. Pp. 63. Price 50 cents.

The author of this monograph begins by emphasizing the distinction between a congregation and an audience. He calls attention to the fact that an audience may be assembled and even held for a considerable time without building a congregation. In the first chapter he insists that the "Objective of the Church" always is, or should

be, to build a congregation and not simply to gather an audience. He says, "An audience is soon dissipated; and if there is to be a permanence to the work, the impulse to attend its gatherings must be such an impulse as will give to the service of the Church a continuity such as, for example, is not found in the theatre or lecture platform audience; and such an impulse, further, as will assist in the general effort of making church attendance a habitual part of the individual's life." This is sound doctrine.

The second chapter presents "some of the methods by which the Church has addressed herself to the task" of building the congregation. They are such as preaching, pastoral visiting and religious publicity. Pastoral visiting is rather discredited, in which we cannot agree with him, and the chief stress is laid on publicity, by which is meant church advertising. The remaining three chapters are practically given up to the discussion of this topic under the headings, "The Basis for the Appeal," through religious publicity, "The Appeal Utilized" or methods of advertising, and the "Conclusion," or results.

Many valuable suggestions are made in these chapters. The author indulges in no extravagant claims, and does not encourage any undue sensationalism. The booklet is intended especially for the use of Methodist ministers, and is especially adapted to their use. But it will be helpful also to ministers in the other denominations including the Lutheran. A brief discussion like this has the advantage over the larger and more ambitious volumes on the same subject in that it does not overwhelm and discourage by the multiplicity of its suggestions.

JACOB A. CLUTZ.

The Modern Meaning of Church Membership. By John M. Versteeg. 12mo. Pp. 160. Price 75 cents net.

The purpose of the author in preparing this brochure is stated thus in the "Foreword": "The aim in this brief discussion is to voice the viewpoints and qualities deemed essential by modern leaders for worthy membership in the Christian Church. Our hope is that the marshaling of these suggestions may contribute toward a larger conception of the Church and a higher valuation of membership in it."

The discussion is divided into two parts. Part I treats of The Church in six chapters, the titles of which will indicate in a general way the line of thought pursued; "The Church as a Necessity," "The Place of the Church," "The

Confusion Within the Church," "The Confession of the Church," "The Authority of the Church," and "The Unity of the Church."

Part II has seven chapters on Church Membership with these titles: "Loyalty," "Public Worship," "Church Work," "Stewardship," "Religious Education," "World Evangelism," and "Religious Reading."

The treatment of these several topics seems to be remarkably sane and suggestive and also stimulating. We believe that it would be a good thing to put this booklet into the hands of every church member. The reading of it would certainly make them more intelligent as Christians. It would give to many of them an entirely new and a much clearer and truer conception both of the nature and functions of the Church, and also of their own duties and responsibilities as church members. It ought to make them more loyal, more active, and more faithful and fruitful in service.

The chapter on "The Unity of the Church" is especially interesting in view of the popular demand for Church Union, and the many efforts which are being made to bring it about at least to a greater degree than has hitherto prevailed. Here are a few extracts that will suffice to give the general viewpoint of the author: "There is nothing the Church needs to learn so much as *solidarity*. Many workingmen read a whole creed in this word. We need to read a Gospel in it. The Church can never hope to be the Moses to lead humanity forth from the house of bondage without it."

"Much of the confusion within the Church is due to the failure to realize that there is room for diverse opinions in the Church. The Church is not limited to one type of biblical interpretation or to one form of church government. The Church is to be not one-sided but one-aimed."

"Unity, so far from reducing the Church to something one-sided, one-sectioned, one-systemed, elevates the Church to one spirit. . . . The pathway to the ideal lies through the practical. When denominationalism tends to competition rather than to co-operation; when it makes for the overlapping of forces and the waste of energy; when it withholds the power of united impact and obscures the end in the means, it has outlived its usefulness. Dr. Edwards Park used to say that early theology in New England was divided into four groups: Calvinist. Calvinistic, Calvinistical and Calvinisticalish. The distinctions which hold some denominations apart to-day appear

equally ridiculous." This sentence might be applied especially to the differences which in some cases hold branches of the same denomination apart, the Lutheran for example.

JACOB A. CLUTZ.

Forgotten Faces. By George Clarke Peck. 12mo. Pp. 219. Price \$1.25 net.

This book is announced by the publishers as the last volume in a trilogy by the popular pastor of the First Methodist Church of Baltimore City. The other two volumes were, "Men that Missed the Trail," and "Side-Stepping Saints." They are all written in the same fresh and unique style, and are full of suggestive thought, epigrammatic expression, and effective illustrations.

All three of the books deal with Bible characters. The first one, as the title indicates, is made up of studies of men who failed to live up to the privileges and the promise of their early life, men who may have started well but who "missed the trail," and ended in disaster. The second one, on "Side-Stepping Saints," gives us a photographic view of men who were indeed good men, but not all good, men who had weak places in their characters, and dark passages in their lives. This third volume deals with some of the less familiar characters referred to in the Bible, men and women who come to the front only once, or only now and then for a brief time, and whose characteristics, and whose names even, may be easily forgotten by the average reader of the Bible. Among them are Ishmael, whose face is "The Face of an Outcast"; and Eliezer, whose face is "The Hidden Face"; and Laban, the father-in-law of Jacob, whose face is "The Face that Baffles"; and Bezaleel, the artist of the Tabernacle, whose face is "The Artist Face"; and Hobab, whose face is "The Face that Flinched"; etc. There are seventeen of them in all, making quite an "Album" of Bible portraits.

The following characteristic extract is taken from the chapter on "The Equivocal Face." This is the face of Geshem, or Gashmu, and it is called the "equivocal" face because the man who carried it had two names, an "alias" as it were. Sometimes he is called Geshem. Sometimes he is called Gashmu. But read what the author has to say:

"But the most characteristic feature in Geshem's portrait remains to be noticed. 'It is reported, and Gashmu saith it.' Recall the circumstance. A lying

story had been started against the wall-builder. Never mind the details, it was a more or less plausible tale. Some would be sure to believe it. Some people will believe any gossip they hear, the more uncomplimentary the better. But, usually, a slanderous story needs the endorsement of a prominent name. Gashmu supplied that. Without any personal venom against Nehemiah, this swart Arabian made himself sponsor for the successful propagation of the rumor. 'Gashmu saith it.' That was enough for reluctant listeners. Somebody had heard Gashmu repeat the story.

"How dismally modern it is! We are not so perverse as to believe every tale that we hear—but when Gashmu lends it the support of his name? Perhaps Gashmu is your favorite newspaper. There are scurrilous sheets that you would not think of believing. They thrive in pandering to the morbid tastes of their constituents. The more preposterous the story the better reading it makes—but not for you. It needs backing. It must appear in the columns of your favorite sheet. Gashmu must 'say it.'

"Perhaps Gashmu is your patron saint in politics or religion. You never fully make up your mind until Gashmu has spoken. It might well be disconcerting, even to Gashmu, to realize how he holds in the hollow of his hand the determination of your opinion. When he speaks it is as if God had spoken to you. Nearly everybody takes his politics or religion from some oracular Gashmu. And when Gashmu is venal or prejudiced or untruthful the world of ordinary men goes astray.....

"Or Gashmu is your authority in a matter more intimate. Your neighbor's reputation is safe enough until Gashmu asperses it..... To have in your power the good name of another and to let it suffer hurt—who can say when he is doing that? You are not rich or famous or talented, but for somebody on earth your name is Gashmu, and the gossip that you repeat may blight your brother's life."

JACOB A. CLUTZ.

THE LUTHERAN LITERARY BOARD. BURLINGTON, IOWA.

In the Redeemer's Footsteps. Vol. II. By Leander S. Keyser, D.D. Full Octavo. Pp. 271. Price \$2.00.

The Lutheran Literary Board, formerly known as "The German Literary Board," has made the Church its debtor many times by the publication of some of the best literature we have for Lutheran readers in both the German

and the English languages. But it has never rendered a finer service than in giving us the two volumes of sermons by Dr. Keyser on the appointed Gospel for the Church Year.

The first of these volumes, embracing thirty-seven sermons and covering the first part of the Church Year from the beginning of Advent to Whitsunday, was published about a year ago. This second volume covers the Gospel Lessons for the Trinity season including those appointed for special occasions such as the Festival of Harvest, the Festival of the Reformation, Thanksgiving Day, In Memory of the Dead, and Luther's Birthday. There are thirty-three in all.

Dr. Keyser is now Professor of Systematic Theology in the Hamma Divinity School of Wittenburg College, Springfield, Ohio. From this fact it might be expected that these sermons would be rather dry and pedantic, that they would be filled with dogmatic statements of the truth and with long and labored logical defenses of it. There is nothing of the kind in them. There is doctrine in them as a matter of course, but it is always treated from the practical side rather than from the dogmatic. There is a logical development of thought in every sermon, but it is the logic that follows the natural process of reason, made warm and living by the touch of Christian experience, not the cold and hard logic of the text books and the schools.

Dr. Keyser is a born preacher, and he has developed and trained his natural gifts in this direction by years of faithful study and judicious practice. He spent many years in the pulpit as an active pastor before he assumed the duties and responsibilities of a teacher of theology. This was an excellent preparation for his present work. We doubt if any man is ever properly prepared to teach in a theological seminary who has not had an experience of at least five or ten years in the pastorate. It was the reviewer's privilege, and he has always counted it a very great privilege, to sit under the regular ministry of Dr. Keyser for a number of years. He was always interesting as a preacher, always instructive, always suggestive and inspiring. His sermons were always thoughtful and thought-provoking. They were always clear and convincing. They were always warm and sympathetic. They were always expressed in simple language that could be understood by the common people. They were always made fresh and impressive by the use of a due

proportion of well selected and appropriate illustrations.

We find all these qualities in the sermons which make up these volumes. We doubt if many of them were ever preached, at least as printed. Dr. Keyser seldom wrote his sermons in full in the days when we were accustomed to hear him preach. We doubt if he does so now. He is a prince of extemporaneous preachers, and this is the method he usually follows, and wisely so. We suspect that most of these sermons, if not all of them, were written for these volumes. But they have all the best qualities of spoken discourses. They are expressed in spoken forms of speech, rather than literary, though they are by no means lacking in literary finish. They are direct and personal. They are not written for his readers, they are written to them. He does not speak about men, he speaks to them. All through, the sermons breathe the pastoral spirit, the spirit of the true shepherd of souls, who knows the trials and temptations, the burdens and sorrows, the difficulties and perplexities of the people to whom he ministers, and who knows how to adapt his pulpit messages to their special needs.

The sermons are generally topical. They are none the less truly scriptural for this. The topic chosen is always legitimately deduced from the Gospel Lesson under discussion. The topics are always simply and naturally stated. There is no straining after effect. There is no effort at the "smartness" which has become such a blight on only too much of the preaching of the present day. Here are a few of them at random: "The Doctrine of the New Birth," "How Two Men's Conditions Were Reversed," "Heaven's Interest in One Sinner," "The Testing of the False," "Two Kinds of Prayer," "Christ's Pity and Power."

Each sermon has a definite plan, as we think that all sermons should have, and as we believe that all the best sermons do have. Moreover, the plan is always clearly stated in the sermon. The divisions are thus easily followed and easily remembered. We consider this another desirable quality of good preaching. We are well aware that it is not the fashion of the day, especially in much of what is known as 'popular preaching.' Many preachers seem to try to hide the plan of the sermon as much as possible, if they have a plan at all. But why should this be done? If the end of preaching is edification, and not entertainment, it seems desirable to present the truth in such a form as to make it as easy as possible for the hearers first to understand and grasp it, and then to remem-

ber it and carry it away with them. This is certainly facilitated by having a definite plan, and by clearly stating it in the sermon, as Dr. Keyser does almost invariably.

The sermons are also brief. We believe that any one of them could be read in ten minutes, or less. This especially adapts them to reading for devotional purposes, and we suspect that this was the use of them which the writer had especially in mind in the preparation of them. We commend them, therefore, to "shut-ins" and to other Christians who may find it not possible to attend the service of God's house regularly, and also to all Christian men and women who enjoy a quiet devotional hour with the Scriptures on Sunday morning, or afternoon, or evening. They might be used also to great advantage by lay-readers who occasionally conduct services in a vacant church, or in communities where there is no organized congregation and no state church services.

We also commend these sermons to the study of pastors who are following the Church Year in their preaching and using the regular pericopes. We believe that every preacher, even the merest novice, should prepare and preach his own sermons, and not try to palm off on a trusting people the pilfered results of other men's labors. But the preacher may legitimately find inspiration and suggestion in the reading of what other men have to say on his text or topic.

A word should be said yet in commendation of the work of the publishers. They have made a very attractive book. The paper, the type, the press work, and the binding are all in the very best style of the printer's art. We must thank them for two very attractive volumes, in appearance and finish as well as in contents.

JACOB A. CLUTZ.

THE BOBBS-MERRIL CO. INDIANAPOLIS.

How to Know the Bible. By George Hodges. Pp. 360.
Price \$1.75 net.

This volume is a primer of the critical treatment of the Old and New Testaments. Whatever Dean Hodges lays pen to scintillates with a new charm, and this book is no exception. In a delightful and easy style the author explains the library which he calls the Bible, in what languages the books were written, how they came to be grouped and how we got them in their present shape in our native tongue. Dean Hodges popularizes the critical

theory of the first five books of the Bible by calling it "the Pentateuchal alphabet." He seeks also to popularize "inspiration" by an inductive comparison, but he leaves it on the plane of genius. "The 'spirit of God,' as it says in the Old Testament, was upon them (the writers); also upon Michael Angelo and Raphael, upon Copernicus and Newton, upon Washington and Lincoln." There is, therefore, no difference between the inspiration of Shakespeare and of Isaiah or Paul.

This book will have a large circulation. The chapters on the Prophets and the Gospels are vivid and entertaining, and the quotations from the several books so apt that it is a book which will be read. But if it is the last word our age has to say about the Bible to those who know it not, then Dean Hodges' Church is a hypocrite—and so are the Churches of the rest of us; then our belief belies our confessions.

HERBERT C. ALLEMAN.

HENRY ALTEMUS CO. PHILADELPHIA, PA.

Uncle Sam's Boys with Pershing's Troops at the Front.
B. H. Irving Hancock. Cloth. Illustrated. Pp. 255.
Price 50 cents.

After following the adventures of "Dick and Company" from the time they were in Grammar School, we are with them again in the latest book, "Uncle Sam's Boys with Pershing."

At the start Dick and Greg are working hard to make the Ninety-ninth the crack regiment of the service. How they succeeded, the plots of German spies they discovered, the trip "over there" on a transport, during which they were attacked by the German sea wolves, and the meeting, there on the ocean, with Dave Darrin, make a thrilling story.

Then Dick and some other officers are sent to the front, where Dick is taken prisoner. His trip through Germany, his meeting Tom Reade, and his escape, tell of conditions in a German prison camp.

Finally, when he meets and is congratulated by the great chief, the story ends.

This book is undoubtedly the best, so far, in the Boys of the Army Series.

BENSON S. ALLEMAN.

FLEMING H. REVELL CO. NEW YORK.

God's Faith in Man and Other Sermons. By Frederick F. Shannon. 12mo. Pp. 186. Price \$1.25 net.

Dr. Shannon's particular and special parish is the Reformed Church-on-the-Heights, Brooklyn. It is there that he preaches with the living voice. But he preaches through the printed page to a far wider and ever growing company of delighted readers. At least four volumes of his sermons have preceded this one now under review. It is safe to say that every reader of either of the others will wish to read this one also.

The volume contains eleven sermons, the title to the first giving the title to the book. Other titles are "Commanding Christ," "A Soldier's Faith," "Two Pictures of God," "The Minister's Dictionary," "Life's Rehearsal," etc. Dr. Shannon has the happy faculty of selecting interesting and impressive texts, and drawing from them interesting and impressive subjects, and then treating them in an interesting and impressive way. His thought is fresh, keen and vigorous. His style is bright and forceful, often sparkling and even brilliant. His illustrations are abundant and really illustrate. Quite frequently they are drawn from his own pastoral experience. A fine optimism runs through all his sermons that is contagious. One rises from the reading of them refreshed, encouraged, stimulated.

Quite a number of these sermons were preached in other churches than Dr. Shannon's own, and on special occasions, as indicated by foot notes. In the sermon on "A Soldier's Faith," which was preached in Parkdale Methodist Church, Toronto, Canada, Dr. Shannon gives this incident, often referred to by other writers and speakers, but told exceptionally well here: "An American youth was sight-seeing in France. One day he stepped into a church. While gazing reverently about, a soldier entered. He was a quiet, gray man; and though the collar of his shabby uniform bore the eagles of a general, only an orderly accompanied him. The youth was impressed by the promptness with which the soldier knelt in prayer; he was furthermore impressed by the length of time the man continued in prayer. For forty-five minutes that still, gray man remained in the presence of God. Rising from his knees, he left the church and walked down the street. The American lad, knowing that here was a man, whoever he might be, who did not lead

an impromptu prayer-life, followed him. Then the youth was quickly aware that this man's presence occasioned excitement; men saluted him with undisguised emotion, women and children regarded him with awe-struck faces. And why not? That 'gray man of Christ' was General Ferdinand Foch. While seeking orders from the Lord Christ, his word was law to millions of men; his whisper set thousands of guns thundering holy wrath and righteous indignation from countless hills."

JACOB A. CLUTZ.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

New Gospel Selections Made Ready for Pulpit Work. By R. C. H. Lenski. Large Octavo. Bound in Leather. Pp. 1204. For price, write to publishers.

This is a magnificent volume in every way, in size, in style, and also in contents. Professor Lenski, the author, has already proved himself a master at this kind of work by his splendid volumes on the Eisenach Gospel and Epistle Selections previously published. Indeed the author tells us in the "Introduction" to this volume, that it was the "ready reception" given to the earlier volumes that encouraged the publishers to ask him to prepare this new work.

The expositions and sermons in this volume cover "texts for the entire Church Year." As the title indicates, however, these texts do not follow either the old "pericopes" of the more recent "Eisenach Gospel Selections" treated in the former volume. In fact, the author explains that he has not followed any one pericope system, old or new. He has instead made his own selection from the texts offered by a number of the newer systems only avoiding the use of any of the Eisenach series as that would have meant duplication of work. When found expedient he has not hesitated to go outside of all the systems to make an independent selection. Hence the title of volume, "New Gospel Selections."

We have not been able in the limited time at our command to go through the entire volume and critically examine the selections made so as to be able to pass judgment on them. But those that we have examined we have found very satisfactory, and we have sufficient confidence in Professor Lenski's ability and good judgment to feel assured that all the work has been well done. We note from the "Index Table of Pericopes," that only two selections are made from the Gospel of Mark, seventeen

are taken from Matthew, thirteen are from Luke, sixteen from John, and fourteen from the Book of Acts.

The reader will miss many familiar and favorite passages. This comes naturally from the principle on which the selection has been made, the desire to avoid duplication. But this lack will be compensated for in a large measure by the inclusion of many other very rich and suggestive texts that are not found in the old pericopes or in the Eisenach series.

The work is done on the same general plan as was followed in the volumes on the Eisenach Selections. As explained in the Introduction, "there is first of all a discussion of the purpose and subject of each text, both in advance at the beginning of each cycle or sub-cycle, analyzing the entire group, and then text after text by itself, as the preacher takes it up. Then follows a careful exegesis of the text itself on the basis of the original. . . . Soundness and true balance in all points of interpretation were diligently, prayerfully sought, and the vagaries and misconceptions of even the most prominent commentaries were not allowed to pass."

After this exegetical work, which is very full and thorough, there follows a sermon on each text. These sermons are generally expository in character, but the exposition is always gathered around a central theme so as to give it unity and coherence. The theme is always clearly and definitely stated, and the leading divisions are also clearly marked. Thus the homiletic structure is always preserved, and we have a real sermon and not a mere religious talk or a series of remarks.

The sermon again is followed by several "Outlines" or homiletical analyses. There are seldom less than four of these, occasionally more. The author says modestly that "almost all of the outlines offered had to be composed by the author himself, since these newer pericopes are new ground with but very few outlines of any kind in print." We doubt if this is to be regretted. We suspect that Professor Lenski's "Outlines" will be found more helpful to the average preacher than those which he might have gathered here and there from others even if they had been available.

We commend this volume, as we did Professor Lenski's former volumes, to the use of ministers who are following the Church Year in their preaching and may desire at least an occasional variation from the old established pericope system. We are sure that they will find it help-

ful and suggestive, and this is all that Professor Lenski intends it to be. He tells us that "the outlines offered," and of course he would say the same of all the contents of the volume, "are to stimulate the mental machinery of the preacher, to set it going by suggestion in thought and phrase, thus to enable him more quickly, and if possible more efficiently, to build the outline that meets his ideal and satisfies his need."

This suggests the true use of such a volume, and the only wise use to be made of it. The danger in handling such a volume always is that the preacher will make it a substitute for his own work instead of a stimulus and a help. If he yields to this temptation it may become a positive evil rather than a benefit to him. He will lose his power of initiative and of original thought, and will become a mere dabbler in the thoughts of other men instead of an independent thinker, a mere collector and not a producer. But rightly used such a volume as this of Professor Lenski's will give to the preacher a deeper insight into God's Word, stimulate his interest in it, enrich his thought, and thus contribute much towards making him a workman dividing the word of truth and not needing to be ashamed.

JACOB A. CLUTZ.

NORTHWESTERN PUBLISHING HOUSE. MILWAUKEE, WIS.

Biblical Christology. A Study in Lutheran Dogmatics. By Dr. John Schaller, Professor of Doctrinal Theology in the Evangelical Lutheran Theological Seminary, Wauwatosa, Wisconsin. Cloth. 5 x 7½. Pp. 179. Price \$2.00.

In appearance and make-up the book is first class. Its purpose is laudable in presenting Christology from the biblical standpoint. He believes that there is distinct need for such a book "in the American language" "to fill some of the empty spaces in our English Lutheran literature." This would seem to connote that the theologies of Valentine, Jacobs, Voigt and others are unknown to the author, or that they are not Lutheran or not literature. Of course, the last word has not been written—not even now—on such an all important subject.

The author contends very properly and earnestly for the Christian faith over against rationalism, the old Calvinism and other errorists. He rests his teachings upon the Scriptures and rational deductions therefrom; and therefore, upon the whole sets forth the old orthodox

teaching of the Church. Of course, he reflects the opinions of the teachers of the Synodical Conference on the matter of predestination. While condemning the Calvinistic doctrine of predestination as "blasphemous error" because it teaches that God "arbitrarily and from eternity decreed that certain persons should suffer eternal damnation," the author darkens counsel without wisdom when he discourses about "the two-fold will of God." He writes, "Throughout the Scriptures, God assures us that He from eternity sincerely willed the salvation of *all mankind*... At the same time he tells us just as plainly that He chose certain definite persons and decreed their sure salvation. Thus both *universal salvation* and the *predestination of a number of men* are facts which must be accepted without cavil, though they may seem to involve unsolvable contradictions." Judged by human standards of reasoning, these two volitions of God are *contradictory*, for if it is His will that no sinner should perish why should He have chosen the few to certain salvation. There is no way to harmonize the two statements except by modifying or denying the full truth of either the one or the other."

This is sought to be bolstered up by certain proof-texts such as Romans 8:29, "Whom God did foreknow he also did predestinate to be conformed to the image of His Son." Why should we invest with mystery texts which are capable of a simple explanation? The good God does not wish, desire or decree arbitrarily the destruction of the sinner. He has at infinite expense made it possible for all men to be saved through grace alone and faith alone. And those who believe he foreknows and predestinates unto salvation. The faith which they exercise and for whose use they are responsible is the gift of God. The will of God is to save them that believe and not to save them who do not. It is the one simple will. Luther's idea of a secret will and a revealed will of God, which may be contradictory, is a relic of his confidence in Augustine's teaching, which is Scriptural as far as grace is concerned but false in reference to election. God is above all etherial, and any thought of Him which casts a shadow upon His integrity is intolerable.

There is nothing to reconcile, nothing mysterious in the idea that God is willing, anxious to save men on the one hand and that many are not saved on the other hand. To Him be all the glory for His unspeakable love. Whatever may be of mystery in the ways of God does not mili-

tate against the simple truth that He desires all to be saved and that if any are not it is their own fault.

J. A. SINGMASTER.

GENERAL COUNCIL PUBLICATION HOUSE. PHILA., PA.

Sermons on the Gospels: Advent to Trinity. By Ernst F. Pfatteicher, D.D., Pastor Trinity Church, Reading, Pa. 8vo. Cloth. Pp. 317. Price \$1.75.

The appearance of a number of volumes of sermons on the Pericopes within recent years would seem to indicate that the custom of using the prescribed Epistle and Gospel lessons for the Church Year is growing among our ministers. We regard this as a hopeful sign. It indicates not only a healthful growth of churchliness and loyalty to Lutheran traditions, but also an increasing prevalence of expository preaching. It also promises relief from the unprofitable vagaries and the subjective individualism that so often characterize the selection of free texts and subjects for sermons.

In the Preface to the volume now under review we are informed that the sermons contained in it were preached while Dr. Pfatteicher was pastor of the Church of the Holy Communion in Philadelphia, before going to Reading where he is now located. We are also told that the preacher was influenced somewhat in his selection of themes and in his method of treatment by the fact that his congregations in Philadelphia were made up in considerable part of university and college students. This was not meant to be an apology as none was needed. It really adds interest to the reading of the volume.

There are thirty-eight sermons in all. They are largely of an expository character, and were probably expanded very considerably in delivery, as most of them are very brief covering not more than from six to eight pages. Indeed, this is also intimated in the Preface when they are called "outlines rather than elaborations."

There is no formal announcement of themes either as headings to the several sermons, or in the sermons themselves. They are not formally divided according to homiletical rule. Yet each sermon presents a definite truth or phase of truth suggested by the lesson for the day, and the discussion always proceeds in an orderly and logical way. They are thus fine types of the best modern method of preaching.

The aim of the preacher in these sermons was evidently practical, and the hearers must have found them

most interesting and helpful. We heartily commend the volume both for general reading by the laity, and also for study by ministers as good models of pastoral preaching. We have selected for quotation a passage from the sermon for the third Sunday after Epiphany. The Gospel is Matthew 8:1-13, in which we have the narratives of the cleansing of a Jewish leper, and the healing of the servant of the Roman Centurion. After a brief introduction the sermon continues: "The great lesson which we desire to point out to-day on the basis of the stories before us is the lesson of divine helpfulness in view of human helplessness. These are the two poles of life, helplessness, despair, gloom, darkness, destruction, the grave; helpfulness, hope, light, the sun of righteousness, life. The two poles are ever contrasted in the gospel record because they are ever contrasted in life. The endeavor of the gospel records is so clearly to point to Him who is the Way, the Truth and the Life that we shall never more be found in the army of the helpless, but evermore in the ranks of those who, having been lifted up, are ready to help others."

JACOB A. CLUTZ.

TERMS—\$2.50 a year, in advance.

75 cents per copy

THE
LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

VOL. XLIX—NO. 1.

JANUARY, 1919.

Entered at the Gettysburg Post-office as second-class matter.
GETTYSBURG, PA.

COMPILER PRINT
1919

CONTENTS.

I. The United Lutheran Church in America.....	1
By Professor J. A. Clutz, D.D.	
II. An Address of Welcome.....	23
By J. B. Remensnyder, D.D.	
III. A Hundred Years of the General Synod.....	27
By Professor H. C. Alleman, D.D.	
IV. The Gospel for an Age of Labor.....	37
By Rev. F. H. Knubel, D.D.	
V. The Genesis of the General Synod.....	44
By Rev. Marion J. Kline, D.D.	
VI. Fundamental Factors in World Peace.....	61
By Rev. Arthur J. Hall.	
VII. Inner Mission—Its Name—Its Field—Its Work.....	73
By Rev. John E. Heindel, D.D.	
VIII. The Reconciliation of God.....	82
By Professor J. A. Singmaster, D.D.	
IX. Handling the Word of Truth Aright—Its Importance for the Lutheran Church.....	94
By Professor Leander S. Keyser, D.D.	
X. The Authority of Conscience.....	112
By Professor Luther A. Fox.	
XI. Current Theological Thought.....	126
By Professor J. A. Singmaster, D.D.	
XII. Review of Recent Literature.....	136
The Christian Doctrine of Reconciliation—Syria and the Holy Land—The Ancient World - A Compendium of Ancient History—Prophecy and Fulfillment, or The Word Proved True—Christian Internationalism—The War and the Bible—God's Responsibility for the War—The History of Religion—The Religion of Israel—Thoburn - Called of God—A Salute to the Valiant—Comfort and Strength from the Shepherd Psalm—The Old Home—Wesley as Sociologist, Theologian, Churchman—Luther Primer—My Church—The United States in the World War—The Mystery Religions and the New Testament—Philosophy and the War—The Golden Milestone—The Luggage of Life—The Silver Shadow—The Abingdon War-Food Book—The Religious Teachings of the Old Testament—A System of General Ethics—Biblical History of School and Home—Luther's Small Catechism—The Life of Dr. Martin Luther—The Wartburg Hymnal—Catechetics—The Cast-away—Elsie in the Upland—The Epistle of St. Paul to the Romans—The Baptismal Covenant—Year-Books.	

THE LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUIZ, D. D.

THE LUTHERAN QUARTERLY is a religious magazine owned and controlled by its editors. It is not, however, to be regarded as their personal organ, neither is it published for private profit but solely in the interests of the Church. It is always open to contributors regardless of denominational affiliation, but its chief purpose is to be the medium for the discussion of theological, religious, historical and social questions from the view-point of the Lutheran Church, especially that portion of it known as the General Synod.

The editors of the QUARTERLY stand firmly and uncompromisingly for the orthodox faith as confessed by the Lutheran Church, and never knowingly publish any article which attacks or discredits the fundamental doctrines or principles of the Christian religion. Within these limits they regard the QUARTERLY as a forum for courteous and scholarly discussion. Without such liberty the truth in its many phases can not be developed.

The editors do not hold themselves responsible for the opinions of contributors who are amenable to the discipline of the Church alone. Neither does the publication of an article mean that they endorse all the views which it presents. Should any of the contributors fall into serious error, or present false and dangerous views, they may and usually will be corrected in subsequent issues by the editors, or by others.

The editors believe that on this basis the QUARTERLY will commend itself to its readers and to all intelligent and thoughtful Lutheran ministers and laymen who are cordially invited to become subscribers.

Luther's Correspondence and Other Contemporary Letters

Translated and Edited by Preserved Smith, Ph. D.
and Charles M. Jacobs, D. D.

Volume I of this useful history was published in 1913. It was a history of young Luther, 1507-1521, telling us of Luther's early spiritual struggles, up to the time of the Diet of Worms.

Volume II takes us from the Diet of Worms to the Diet of Spire, 1521-1530, telling of the definite formation of a Protestant party and its attainment of equality with the Catholic party. It contains two letters never before published.

Volume III is in course of preparation.

These books are scholarly works, translated and edited by two of our ablest students of Luther and his work. As they contain Luther's own letters, and those from his enemies as well as his friends and co-workers, they give a well-balanced history of the Reformation, its causes and effects, and also an intimate knowledge of Luther the Man and as well as Luther the Reformer.

There are helpful notes, explanations and references, and these volumes will be "of first-rate value to all English-speaking students of the sixteenth century."

Price \$3.50 a volume. Volume I and II, \$6.00.

THE LUTHERAN PUBLICATION SOCIETY

S. E. COR. NINTH AND SANSOM STREETS,

PHILADELPHIA, PA.

P.S. 2987. B.



